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Language and Race Bishops

By Bishop Thomas B. Neely

The proposed amendment popularly spoken of as for race and language Bishops is very generally misunderstood.

The common opinion is that it means a colored Bishop, or a Negro, as Booker T. Washington preferred to say, but nowhere in the amendment is Negro specified. Indeed, no race is mentioned, while there are other races in the Church in the United States besides the Anglo-Saxon or Caucasian and the Negro. For example, there are Indians, Japanese, Chinese and others, as there are a number of different languages besides the English. Under this amendment doubtless any, or all, of these groups could, and probably would, clamor for their race and language Bishop.

The amendment provides that the General Conference "may elect a Bishop or Bishops for work among particular races and languages," but many think it reads: of a particular race and language. However, it does not say a Bishop *of* a particular race, but a Bishop "*for work among* particular races and languages"—not *of* them, but "for work among" them. The Bishop might not be *of* the race and yet be *for* the race. So the Conference might elect a white man for work among the Negroes, the Japanese or any other race, and that is what the Church has been doing every time it placed a white man in its episcopacy. That being the case, there is no need for the proposed amendment.

The form of words in the amendment is far from clear, and its adoption would mar the simple and distinct phrasing of the Constitution. When it was originally written it was a makeshift, apparently designed to sidetrack an issue, and haste may have prevented exactness.

It does not say a Bishop for a race *or* a language, or for a language *or* a race, but "a Bishop or Bishops for work among particular races *and* languages." Race *and* language go together. It may, therefore, be interred that the amendment must be for a special race *and* a special language at the same time. In other words, not a Bishop for a special race *or* for a special language, but for both at the same moment—for the particular race *and* the particular language.

If it means a particular race other than the majority race of the country, then it means a particular language other than the one of the majority of the people. In that case it would mean a language other than the English, which is the vernacular in the United States. So this Bishop would work in some other tongue than the English, which would probably not imply a colored man, for the common tongue of the Negro is English, but rather a Japanese Bishop for the Japanese, or a Chinaman for the Chinese.

The notion of a language Bishop speaking a non-English tongue in the United States, where the national language is English, is impolitic and absurd. It is specially against public policy in a land where the demand is for Americanization and the development of a homogeneous people. It is still more impolitic in a church and land where the official language is English and where so-called "foreign" Conferences know and use the English tongue.

Some are in danger of forgetting the force of the word language as it stands in the proposed amendment, but the amendment emphasizes *language* as well as race, and in considering it, the emphasis must be placed on *language*, just as much as on race. If it means a race Bishop it means a language Bishop.

But it means a race *and* language Bishop. They are bound together and cannot be separated in the vote. When the Conference comes to vote the words race *and* language cannot be divided by a motion to strike out the one or the other, or by a call for a division. A constitutional amendment must be voted on just as it stands. The voters must vote for both language *and* race Bishops, or must vote against both. They cannot vote for a race Bishop and not for a language Bishop, and they cannot vote for a language Bishop and not for a race Bishop, and the Conference should vote so that each individual vote will be counted and recorded.

The proposition in the amendment is a radical innovation, quite unknown in our Church, and, strictly speaking, has never been known in any other ecclesiasticism, for these race-language Bishops are not even suffragan Bishops. With their peculiar characteristics they would create confusion in administration, disarrange the system and work injury in all directions.

One prevalent error is the supposition that if Negro Bishops of *this* class were elected they would be under the control of the *white* Bishops, but there is nothing of the sort in the amendment or in the law anywhere, and, under the Constitution, there cannot be. Such Negro Bishops would be as independent from General Conference to General Conference as is any white Bishop, and would not in any sense be under the direction of the white Bishops.

By thus putting the race and language groups under their own exclusive race and language Bishops they would become distinct and practically separate bodies, isolated from the general Church, actually independent of the general superintendents and also of the whole Church, at least until the General Conference met, and, then, being protected by the amended Constitution, the General Conference would have no authority to interfere with the race and language episcopacy.

This crystallization of the race and language groups would check and ultimately destroy the homogeneity of the denomination. With their own peculiar episcopacy they would be, practically, churches within the Church, and gradually grow apart, until they would reach a condition and relation which would be little, if any, better than if they were legally independent and had a different ecclesiastical organization. A different language may disappear, but a different race persists. At the same time these isolated, segregated or provincial bodies, largely left to themselves, with their peculiar and non-homogeneous ideas, would still have their delegates in the General Conference, might in time hold the balance of power and so control the General Conference, and, through it, the entire Church. Practically separated or segregated, yet they would have as much power over the rest of the Church.

But it may be said that the white Bishops cannot mingle socially among the colored people. Some of the white Bishops, however, have been friendly and fairly sociable, but there is no argument in the social claim, for Bishops are not elected for social, but for administrative purposes. As it is the colored people have district superintendents of their own race who can and do attend to the social functions.

As far as administration goes every other race has had as good episcopal administration as the white members have had, but, if the race groups have their own race Bishops they lose the contact with the white Bishops which is said to be so valuable, and are thrown back upon themselves.

The whole proposition looks like a Pandora's box, out of which may come multiplying ills.

This seems a particularly inopportune time to make an experiment like this, when the question of uniting with two other white churches is being forced upon the attention of the denomination, and when one of these churches has pronounced in favor of the separation and independency of the colored people, and when our own General Conferences have been recommending the combination of colored Methodist Episcopal bodies in one great colored Methodist Episcopal Church. At least these questions have a prior claim for consideration.

Some have voted for the race Bishop idea on the supposition that if, and when, the colored people get such a Bishop they would go out in a body from the Methodist Episcopal Church and form a church of their own. That has been stated, but there is no sufficiently authoritative declaration to that effect, yet it is said that Conferences have voted for the amendment because of that statement.

The Church has not asked them to go out, but if they want to go out they do not have to wait for a colored Bishop elected by white votes; they could go out and by their own votes elect as many Bishops of their own race as they pleased. It is to be noted that if the General Conference did elect such a race Bishop he would be something more than a race Bishop. He would be a Bishop of the Methodist Episcopal Church, with all that that implies.

Years ago the same proposition was overwhelmingly defeated. It should be just as emphatically defeated now, for there is no new and good reason for it, but there are a number of new reasons against it. It is the part of wisdom for the Church to refuse to make such a dangerous change in its constitutional system.

In all my active life I have been the strong friend of the colored people, but this measure I have opposed from the time of its invention, years ago, and now I see no good in it for blacks or whites. It means evil for both.

The colored people are really not as anxious for it as has been represented. Many of them are earnestly against it. In Mississippi Conference, where the amendment was started, there were, notwithstanding strong official and semi-official pressure, twenty-one votes against it. In Upper Mississippi Conference, held very recently, this colored Conference voted against the amendment, the vote being fifty-five for and fifty-seven against. Later three preachers were found who said they had not voted and they were counted, making the vote fifty-eight for and fifty-seven against, which does not show much enthusiasm for the proposition. Only a few weeks ago a colored Lay Electoral Conference voted against it.

Philadelphia, Pa.

STATE CONGREGATIONAL ASSOCIATION TO MEET IN MOBILE, ALA.

(*Mobile Weekly Press*)

Colored Alabama

Great interest is being manifested in the Alabama State Association to be held here, March 23-27. Supt. Harold M. Kingsley, who has been visiting the Congregational Churches of Tennessee, Georgia, and Alabama, writes that he is receiving gratifying assurances from the Association. The churches are sending the lists of delegates daily to Rev. S. Snell, the pastor of the entertaining church. 3/11/1916.

Rev. Snell was in Talladega not long ago and received the assurance of a special party from that vicinity. Dean Larsen, of Talladega College, has consented to deliver the main address on the Education Night, of which the local chairman is principal C. F. Klebsattel, of Emerson Institute. A great meeting is being worked up.

Among the other speakers is Dr. H. Roger Williams, who will appear on the special mass meeting for men to be held on the Sunday afternoon of the Association.

The weekly press will carry further notice of the meetings in later issues and will give sketches of the personel of the leaders in the Association.

The local Committees, under the direction of Rev. Snell, are rounding out plans for the program and the care of the delegates. All indications point to a rousing Association.

WHEAT ST. BAPTIST CHURCH BIBLE CONFERENCE DRAWS GREAT CROWDS.

Atlanta Independent

For the past week the Christian Workers' Bible Conference has been in session at Wheat Street Baptist church. A steady stream of the people from different parts of the city have been pouring into this well known church day after day, and night after night, to hear and take part in the inspiring sessions. Competent leaders and teachers of the Bible have been heard with great profit. Among them are Dr. J. T. Brown, of Miami, Fla.; Dr. D. W. Cannon, Dr. E. G. Thomas, of Newnan, Ga.; Mrs. S. C. J. Bryant, Dr. D. D. Crawford, Prof. M. W. Reddick, of Americus, Ga., and Miss Amie Chadwick, of the Lenard Street Orphanage. In addition to the regular members of the faculty, several special addresses have been delivered. An arrangement was effected with the Laymen's Missionary Movement, which was in session here during the past week, to furnish a number of their ablest speakers. The entire conference has been a veritable feast of reason and flow of soul. 2/12/16.

We venture to say many of our Bible students have gone to a distance because of the far famed speakers, to attend Bible conference of this kind, who have not got as much of the real insight into God's words as these men and women are giving their hearers and students at Wheat Street. The writer has been present at several of the sessions and he has gone away each time with the burning eloquence of the speakers and their well thought out discourse fastened in his mind. It was our rare privilege on last Thursday evening to hear Miss Chadwick, one of the most powerful mes-

sengers of God in this generation. It was a joy for ever to hear her talk about "Love the Only Acceptable Motive in Service." This powerful address was followed by a strong sermon by Dr. Thomas. Dr. Bryant is the life of the conference, and is leaving no stone unturned to make this one of the greatest in the history of the church.

W. J. TRENT.

CAMPHOR TO SUCCEED BISHOP ISAIAH SCOTT

SARATOGA SPRINGS, N. Y.—After a strong fight by opponents to the election of missionary bishops for Africa, the general conference of the Methodist Episcopal Church decided to retain the missionary bishops and to elect a Negro to succeed Bishop Isaiah Benjamin Scott, who voluntarily retired after twelve years of service in Liberia, although he could have continued in service twelve years more.

The balloting began on Monday. The first showed the Rev. Alexander P. Camphor leading by so large a majority, although he lacked the two-thirds vote necessary to elect, that other candidates voluntarily retired and on the first ballot taken Tuesday morning he was elected, receiving 706 of the 736 votes cast. He will assume charge of the work in Liberia, west coast of Africa, relinquished by Bishop Scott.

Bishop Camphor was born in Louisiana, August 9, 1865, and was educated at New Orleans University, Columbia University, New York, and the University of Chicago. The degree of doctor of divinity was conferred on him by Columbia University. In 1895 he was married to Miss Mamie Westhers of Woodville, Mo. He was vice-consul at Monrovia, Liberia, from 1902 to 1907, and in 1908 was elected president of the College of West Africa at Monrovia. He gave up this work to return to America and accept the presidency of Central Alabama College, Birmingham, Ala., which position he holds at present.

The Rev. Eben S. Johnson of Sioux City, Ia., was the white missionary bishop elected for the remainder of Africa. Bishop Johnson was born in England fifty years ago.

The general conference has adopted a plan for the unification of the northern Methodists with the M. E. Church, South, which provides for the settling of the question in 1918. In order that prejudices of the southern Methodists might be overcome the plan embraces the forming of a supreme general conference with a number of subordinate quadrennial conferences, one of which is to be composed of the Negro members only. The Rev. John F. Goucher, president emeritus of Goucher College, Baltimore, speaking in favor of the plan said the Negroes would have their interests protected and would have an opportunity to solve their own problems. He said: "They have never had the privilege of making their own mistakes. Mistakes have been many, but they have been made for them by others." This does not mean that Negro bishops will be elected, however, as the northern Methodists have already decided against full-fledged Negro bishops and there is no hope whatever that the southern Methodists will be favorable. The Negro conference will, therefore, be presided over by a white bishop.

New Orleans, La

BIG REVIVAL FOR NEGROES AT END

Several Hundred Baptised In River; Mayor Asked To Stop Sunday Negro Parades

The God-fearing negroes of New Orleans insist that the Sunday parades of negro "pleasure clubs" should be abolished. At the afternoon session of the last day, Sunday, of the Rev. W. Scott Chinn's two-weeks' negro revival at the National Baseball Park, thousands of negroes voiced approval of a petition requesting Mayor Behrman to discontinue issuance of permits for Sunday parades by negroes.

"Said parades have proven to be a nuisance, a menace and a wasteful expenditure of money upon the part of those participating therein, and oftentimes done at the expense of the families, grocerymen and landlords of those participating in them. Thus, the evils coming as a result of said parades far exceed the good and wholesome results to be derived therefrom," part of the petition reads.

The petition also contains a request that negro women prisoners sent to work in the public markets and buildings be separated from men prisoners. The petition describes how men and women are crowded into the same wagons, and remarks that this "reflects greatly upon the womanhood of our race, and lowers the standard of womanhood in general."

Several Hundred Are Baptised.

With the petition, a resolution thanking the city officials and individuals who contributed to the success of the revival was adopted at the afternoon session, held in the park after the public baptismal, at the head of Cherokee street, at 6 a m.

Several hundred negroes, men and women, were baptised in the river, and a crowd of between 4,500 and 5,000 whites and negroes lined the levee to witness the ceremony. Rev. Scott Chinn delivered the exhortation at the baptismal, and the Revs. Allen Luster and Randal Porter immersed the candidates in the river. A large number of candidates who objected to immersion were baptised by sprinkling at the baseball park later in the morning.

The revival ended Sunday night, when several thousand of whites and negroes heard Rev. Scott Chinn deliver his famous sermon, "The Crown of Life."

New Orleans, La

NEGRO REVIVAL TO END SUNDAY NIGHT

Stirring Services Will Mark Close of Meeting Attended By Over 50,000

The city-wide revival being conducted by Rev. W. Scott Chinn, under the direction of the city Christian workers, in the national baseball park, closes Sunday night. From every viewpoint the meeting is declared a success.

More than 50,000 people, from every walk of life, have heard again the gospel story told in all its fervor and might, by both white and negro ministers, to say nothing of the singing led nightly by more than a hundred voices under the direction of Prof. C. I. Dowden.

Sunday's program will consist of a sunrise song and praise service at 5 o'clock, followed by a model Sunday school at 9 a. m. The teacher raising the largest collection will receive a "teacher's Bible." Through the courtesies of the Bulls' Pleasure Club, Jerry Thomas, president, the Hobgoblins, S. J. Brown and T. A. Carr, Geddes & Moss undertaking establishment, the Unity Life and Insurance Co., Dr. P. H. V. Dejoie, president, and unnamed white friends, the Turtle Pleasure Club, E. H. Canton, president, the Longshoremen's, Albert Workman, president, and a committee of twelve men, candy will be given to every child present, while Rev. Chinn will give away a suitable card with an appropriate inscription thereon.

At 11 a. m., Rev. G. C. Hankins will preach; at 3 p. m. a great platform meeting, and the assignment of the converts to the several churches of the city.

Mayor Behrman has been invited to be present with the other city commissioners. At 6 p. m. Prof. Dowden will conduct a song service and Rev. Chinn will preach the closing sermon at night, text, "Christ and Nicodemus," or "Ye Must Be Born Again."

Special attention will be given also to the colored citizens' volunteer tuberculosis committee and their proposed "benefit" for a tubercular ward for negroes in Charity Hospital; also the proposed memorial services to be held in honor of the tenth cavalry's recent gallant stand at Carrizal, Mex

MISSISSIPPI'S BIG PROBLEMS

The Christian Recorder 3/23/16

Three times we have visited Mississippi. Through the courtesies extended by Bishop Connor we have been able to come in very close and intimate touch with the work in the State, and to come to a knowledge of both the strength and weakness of the Church there.

Mississippi has some big problems.

The first one is that of men. No State, perhaps, has a finer set of African Methodist preachers than Mississippi, and there is nowhere that there is more sacrifice among the rank and file. But the need is for more men and better men. The problems they have to deal with require preeminently two things—heart and brains; or character and culture. The minister is the natural leader, and more so in a rural State than anywhere else; and in Mississippi the Negro minister is about the only leader the race has.

Mississippi has a great problem of education. In all the State there is not a public high school in the modern acceptation of the term. Among the million Negroes there are now 100 bona-fide college students; among its thousands of preachers there are but few well trained men. Yet no State, in which Negroes live largely, has the resources which Mississippi has. Her soil is the richest, and her climate ideal. The census return of the value of her farms operated by Negroes is larger than any other State in the South, and nowhere in the South have we seen Negroes more prosperous about Christmas time than in this State. But Mississippi needs schools. Just a few more than half of the children of school age attend school. More than 175,000 are out of school, and of these nearly 90,000 are between the ages of six and fourteen years, while there were in 1910, 259,435 Negroes ten years of age who could neither read nor write.

Campbell College, our school at Jackson, has a splendid opportunity Indeed, our candid opinion is that no school among us has a better opportunity for service than Campbell. It has less competition than most of our schools; it is situated in the most fertile part of the United States; it has 1000 or more acres of the best land in America, and it is greatly needed. Campbell College should have 600 to 1000 students.

There is the problem of saving among the people. Mississippi Negroes were greatly discouraged a year ago. Markets were tight. Many of their banks had failed, and secret orders of which they were proud, were being put out of business, and there remained only the undisputed leadership of the Church. By providence, care, and a strict accounting, the churches can not only lead the people back to greater hope, but to a large material life.

There is also the problem of race contact. Here again the minister must face the situation. And here is a splendid field for the man with great spiritual vision and strong Christian courage.

COMMITTEE ON TWENTY-FIVE ON UNIFICATION APPOINTED BY THE GENERAL CONFERENCE

Bishops: Earl Cranston, J. W. Hamilton, W. F. McDowell, F. D. Leete, R. J. Cooke.

Laymen: George Warren Brown, C. W. Fairbanks, A. W. Harris, C. W. Kinne, I. G. Penn, I. E. Robinson, H. W. Rogers, William Rule, Alex. Simpson, Jr., R. V. Watt.

Ministers: Edgar Blake J. R. Day, D. G. Downey, J. F. Goucher, R. E. Jones, A. J. Nast, Frank Neff, E. M. Randall, C. B. Spencer, J. W. Van Cleve.

Christian Advocate

PRESS

New York City

MAR 22 1916

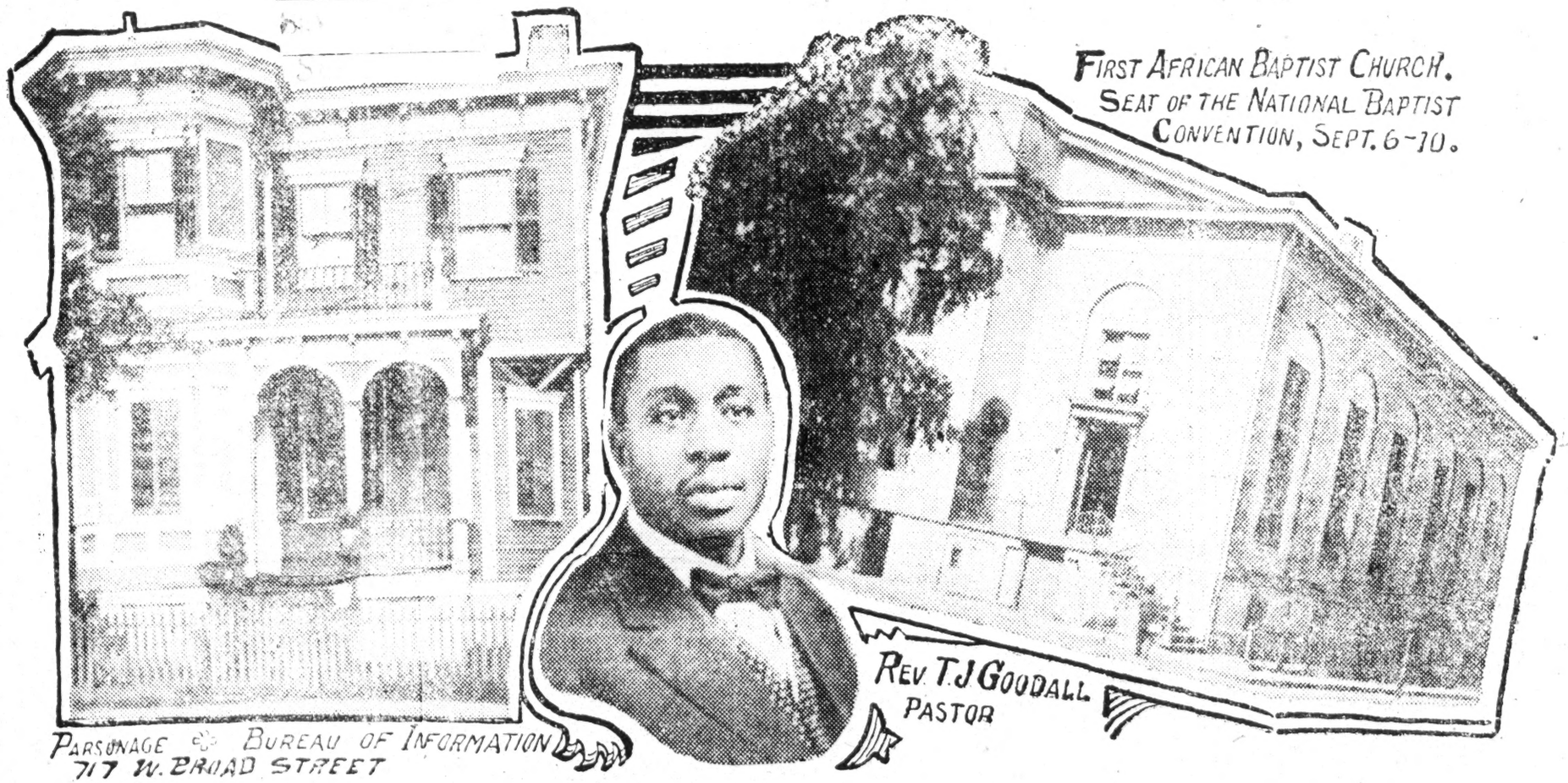
NEGROES PLAN CHURCH.

If negotiations now pending are consummated, a church for negroes will be erected on a plot 80x100 on the south side of 138th street, just west of Lenox avenue. This is part of a large vacant plot owned by the estate of Mary G. Pinckney. It was reported yesterday that the Metropolitan Baptist Church, of which the Rev. W. W. Brown is the pastor, has been negotiating for the property. The site is valued at $100,000.

Church – 1916

MANY NEGROES OF NATIONAL PROMINENCE WILL BE AMONG THE 8,000 BAPTISTS WHO WILL ASSEMBLE IN SAVANNAH FOR THIS WEEK'S MEETING

News



It is estimated that these visitors will spend from $10,000 to $12,000 a day in Savannah. Maj. R. R. Moton, new head of Tuskegee, will be present. Sessions will be held in First Baptist Church on Franklin Square, beginning Wednesday and will continue through following Monday. Delegates here will represent 2,500,000 negro Baptists.

By John Henry Adams.

With the incoming trains beginning to-day there will come to Savannah to attend the National Baptist Convention the largest body of colored people ever assembled in Savannah and probably in this state and country.

From every state in the Union and from foreign lands, from the cities of magnitude and from the infinitesimal country cross-roads and junctions, from modern church edifices whose values run into fabulous thousands and from veritable shacks, from homes of refinement and plenty and from the most typical backwoods log cabins will come men and women, delegates and visitors representing every degree of the effect of religious faith and of education upon the masses of colored people.

These people undoubtedly compose from each group the best representatives from their localities. They are the sturdy, earnest, law-abiding, enlightened spokesmen of their church and race. They are the pillars of the church and the guarantees of society against the preponderance and predominance of infidelity, anarchy and the unreasoning hand of criminality. Ministers, missionaries, educators and laymen of good works and women who are devoting much of their time in farthering the Baptist Young People's Union and Sunday-school will be here with their reports and stories of a struggle to bring success to their endeavor. These reports and narratives will be not without their profound human interest and value.

Working Against Big Odds.

Those who have no way of knowing the tremendous odds against which the colored church has to combat, the evils of the modern slums, dance halls, saloons and places of vice which are thick and wide open, as a rule, in colored communities of the large cities, and the evils of the country districts where school advantages are poor and where the incentive for spiritual and moral growth is offset by a preponderance of idle attractions and gew-gaws, can find much to interest them in a single clear-cut exposition of these conditions by one who knows and who has not only the interest of his or her people and community at heart but who has the ability to recite the conditions clearly and vividly. There will be those who will do just this thing, and upon them is the burden of quickening the enthusiasm upon which such a large body of church workers must depend for impetus and momentum.

Local Interest.

Ever since the adjournment of the last session of the National Baptist convention, which met in Chicago, Ill., the people of Savannah have known that by the choice of the convention they are called on to entertain this session. The local committee was formed and the members set themselves to the task of uniting all the sister churches of every denomination in the effort to meet and satisfy the large demand for homes and for a suitable place to accommodate the thousands of people in an assembled body. After some casting about the committee settled upon the First Baptist Church on Franklin square as the place for the sessions and set about to raise funds to put the church in trim for the occasion. This committee was fortunate in meeting a hearty response from the public and the necessary funds were forthcoming. (In the matter of homes the people have been very generous in throwing open their doors so that right to-day there is no question about ample accommodation for the 6,000 and more who have signified their intention of attending. Each delegate will be cared for at the rate of $1 per day. The purse of Savannah will be enriched by something like $10,000 or $12,000 per day.

The committee reports the thorough co-operation of the white citizens. Business firms and individuals have met the solicitations of the committee generously and most cordially. In fact, there has been unusual interest manifested by the majority of the city's influential citizens for which the committee members are most grateful. All Savannah will put her right hand forward in making this session of the convention the most pleasant and profitable since the organization.

The social end of the convention is replete with attractions. This being a historic city from church establishment to the Baptists, the Methodists and the Catholics, and having war reminiscences of intrinsic value, there is no dearth of points of interest to be visited. Entertainments, large and small, have been arranged and will be ample for the enjoyment of all. In these matters local interest is keen, many citizens knowing to what extent other cities have gone to round out the pleasure of delegates and visitors.

The local committee is composed of Rev. T. J. Goodall, chairman; Rev. E. H. Quo, secretary; Rev. W. Bolivar Davis, treasurer; Rev. William Gray, president of the Negro Baptist Union; Rev. D. Wright, J. C. Lindsay, Sol C. Johnson, R. R. Wright, E. W. Sherman, J. W. Hubert, L. E. Williams, L. B. Thompson, A. B. Singfield, B. W. S. Daniels, M. D., and others.

Colored Baptists.

The Baptist denomination is the largest religious body of colored people in the United States. There are more than 2,500,000 communicants and they are scattered over the entire area of the country, but the controlling majority is to be found in the Southern states. A settlement without a colored Baptist church is a settlement without the people themselves and is a lonesome place to the weary colored traveler. There are nineteen thousand churches of this faith with ordained ministers numbering 18,000. Of these 18,000 about 2,000 have risen to distinction as church builders, educators, financiers and forceful preachers and speakers, the most prominent among these being Dr. C. T. Walker of Augusta, Dr. R. F. Boyd of Nashville, Dr. E. C. Morris, president of the convention which meets here, of Helena, Ark.; Dr. John E. Ford of Jacksonville, Dr. Bishop W. Johnson of Washington, D. C.; Dr. Charles Stewart, the publicist, of Chicago; Dr. A. J. Stokes of Montgomery; Dr. L. G. Jordan of Philadelphia, Pa.; Dr. E. R. Carter and Dr. P. James Bryant of Atlanta, and Drs. T. J. Goodall, W. Bolivar Davis, D. Wright, William Gray and others of Savannah.

The denomination during the past fifty years has founded 105 colleges and high schools and all of these are today running full time with an enrollment approximating 34,500 pupils, touching every phase of negro life particularly in the South.

Besides the work that is being done outright by the colleges and high schools the larger cities enjoy the benefit of an increasing number of institutional churches which conduct day and night schools, a striking example of which is the Bethel Baptist Institutional Church of Jacksonville, under the directorship of the able pastor, Dr. John E. Ford.

The convention here will give the people of Savannah a chance to see and learn something of all the working phases of this denomination and will bring together at one time the most powerful men and women and influences of the mammoth colored church of America.

First Negro Baptist Church.

There are twenty-five colored Baptist churches in Savannah, and the denomination is numerically strong and well organized. The First African Baptist Church in Franklin Square is the oldest colored Baptist church in America. It was organized in 1788 in a barn which was on Brampton's property then on the outskirts of the city. Soon after its organization it was moved to its present site. The present building is one of the oldest landmarks of Savannah and has withstood more than a century of usage. Even though its design from the outside is free from embellishments of an architectural nature, the interior is artistic and quite appealing in its general plan. The interior has undergone a number of changes every year or two, and even now the work of overhauling the interior at a cash outlay of $5,000, is temporarily halted that the convention may proceed in order during this week.

This church enjoys a degree of financial independence rarely enjoyed by colored churches. Besides being clear of debts, it has to its credit more than $100,000 worth of city property from which it draws revenue. All of its business is conducted on a cash basis. The membership of this church is the largest in Savannah and one of the largest in this country, and enjoys a reputation for intelligence and frugality. Among the membership is a large number of Savannah's best known and most influential colored business and professional men.

There have been eight pastors of this church during its 128 years of existence. This is not a bad recommendation for the church or the pastors. With no exception all of the pastors have died at the charge, and all have been men of extraordinary ability as preachers, educators and financiers.

The present pastor, the Rev. T. J. Goodall, is probably the youngest man

in the country holding so large and historic a charge. He is just thirty years of age, was born in Tennessee and educated at Roger Williams' University. The Rev. Goodall was ordained to the ministry ten years ago and since then pastored several noted churches before being called to the First African Baptist Church in this city. He is an excellent example of the new ministry—efficient, conservative, devout and withal courageous. His lead in church matters is direct, positive, studied. There are no random, emotional flights in his sermons such as much fiction and some truth have pictured the average colored preacher. Indeed, the presence of this capable man here is a boon to intelligent Christian worship and a reinforcement to those other strong ministerial characters for which Savannah is noted to-day. "And it does not yet appear what 'he' shall be."

As host of the thirty-eighth session of the National Baptist Convention, this denomination will find in the Rev. Goodall one of the most hopeful and inspiring characters of the Christian church.

Many Conveniences Planned.

For the convenience and protection of the 6,000 or more delegates and for the dispatch of business, the local committee has arranged in advance many hitherto overlooked matters where such large numbers of people assemble. A first aid hospital will be at the church to minister to the sick and hurt. Trained nurses have been detailed for the work and many of the colored physicians have voluntarily offered their services free. A section of the basement of the church will be fitted out with hospital paraphernalia and will be offered throughout the session. If one has simply an annoying headache, that one has only to report to the nurse or the physician in charge and the necessary treatment will be given.

A regular culinary department will be in full running order with a chef of African, not French, extraction in charge. Everything from a cup of Joppa coffee to the rarest delicatessen will be served from the opening of the session until the close. Fortunately the season for chicken did not end simultaneously with the watermelon variety.

The postoffice department has been requested to turn over all mail directed to the church to the special mail department at the church. The telegraph offices also have been notified that a branch may be installed at the church. Special telephone facilities have been sought. Indeed, everything to expedite the business of the convention is being looked after by the local committee of arrangements.

Peddlers and venders of geegaws are scrupulously discriminated against in or about the convention seat. Such things as will be of importance or value to the average delegate will be provided in the many booths in and about the church.

Some Noted Visitors.

The official program has not yet been distributed and many of the prominent visitors and speakers are not disclosed. The name of the new principal of Tuskegee, Maj. R. R. Moton, is already announced for Friday night of this week. Maj. Moton distinguished himself as a public speaker and rational thinker many years ago and his selection to succeed Booker T. Washington was the outcome of the impression he made on the public mind while he was at Hampton Institute, Virginia.

Maj. Moton's presence alone is a sign of the importance of this mammoth convention. Here he will have a chance to see more of his own people assembled in one body than he has ever seen and addressed before, and his message will likely be a keynote of his ideas of race uplift.

Principal Nannie Burroughs, the talented woman who is doing wonderful things at the school for girls which she founded in Washington, D. C., and which is one of the most noteworthy achievements of any colored woman since emancipation, will be one among the strong attractions during convention week. Her coming will be heralded by the thousands of Baptists for whom her labors have been so signally beneficial educationally and morally.

Then a large number of others, equally as strong in their respective fields, will be here and make themselves felt for the good of the great cause in which all are deeply interested.

Opening of Convention.

The convention will be called to order Wednesday morning at 10 o'clock by Rev. E. C. Morris, D. D., of Helena, Ark., who has been chosen president of this body ten or more consecutive terms. Various addresses of welcome will be delivered by representative citizens, white and colored, and will be responded to by one of the fluent speakers of the convention.

A feature of the first day will be the annual address of President Morris and the appointing of the many important committees.

The women will hold their sessions in St. John's Baptist Church on Hartridge street, Rev. William Gray, pastor.

Nashville Tenn

NEW PHASE OF OLD PROBLEM

White People of South Help the Negro In Church Work.

LAYMEN'S CONVENTIONS

Southern Presbyterians Hold First Conference For Women In Tuscaloosa, Ala.

FOR UPLIFT OF THE RACE

By THE RELIGIOUS RAMBLER.

Just as the attention of the country turned to an economic problem created for the South by the sudden emigration of thousands of negroes to the North to enter industrial establishments, interest is newly created by three conventions for negroes in the religious problem of the race, and the South's new awakening to its urgency.

There are ten million negroes in the South and half of them are said to be outside of all churches, and the moral standards of some of those in the churches does not rise as high as their occasional spiritual fervor. Ever since the war the leading Northern religious bodies have done missionary and evangelistic work among the negroes. Occasionally this work is not done in a way that appeals to the Southern white people, although much of it is conspicuously effective.

Recently there has been apparent a great increase of the sense of responsibility on the part of leaders in the Southern churches for the religious welfare of the negroes among whom they dwell. The incongruity of sending white missionaries to Africa and neglecting the Africans in one's own town, is apparent. Some men, like Rev. Dr. John Little of Louisville, have become veritable apostles of the negro's cause to the white churches. All the Southern denominations maintain various forms of work for the negroes, but none have at all been adequate to the need.

TRAINING NEGRO LAYMEN.

Next week there will be held in Atlanta the second convention of the Laymen's Missionary Movement exclusively for negroes. Another was held a few weeks ago in Birmingham, Ala. Both of these conventions have the same white leaders and many of the same speakers as the recent series of laymen's conventions held throughout the South. Rev. Dr. D. Clay Lilly, district secretary, is in charge. There are also a number of negro speakers.

Significantly, the greatest attention was centered upon conditions among the negroes themselves. One colored speaker showed a map of his own county, pointing out that most of the pastors of rural churches among his race "are foraging on the congregations on Sunday," living in towns and doing no pastoral work.

These laymen's conventions are designed to equip leaders among the negroes themselves; and likewise to call the attention of the white churches to the present needs of their dependent neighbors.

COLORED WOMEN.

By all means one of the most significant developments in the South is the first conference for negro women held last month at Tuscaloosa, Ala., by the woman's auxiliary of the Southern Presbyterian church. This is an unusual expression of the woman movement. Not only was it initiated and maintained by conservative Southern women, but it was also a recognition of the part that the women of the colored race are to have in the uplift of their people.

As everybody knows, the negro is naturally of a religious temperment. One of the features of this conference was the singing every day, under the leadership of a choir of fifty women, of the old "naturals," or plantation melodies, such as,

"Lord, I want to be a Christian
In my heart, in my heart,
Lord, I want to be a Christian
In my hert.
In my heart, in my heart.
Lord, I want to be a Christian
In my heart.

The townspeople were admitted to the evening sessions. One who was present wrote, in "The Christian Observer," of the especial feeling and fervor with which the delegates sang again and again a favorite song,

"It's me, it's me, O Lord!
Standing in the need of prayer.
It's not my sister, it's me, O Lord!
Standing in the need of prayer.
It's me, it's me, O. Lord.
Standing in the need of prayer."

Students of the negro question are a unit in declaring that religion must always be a first factor in the uplift of the race. Thus the State of Alabama lent to this meeting a worker, Mrs. Hattie Huckabee, who is employed to teach her own people better ways of living. Her theme, every day of the congress, was "Home-Making."

SERVE BLACK SISTERS.

Some of the finest women of the Southern Presbyterian Church devoted themselves to this conference, arranging it, directing it, paying for it and addressing it. The sessions were held in Stillman Institute, Tuscaloosa, the theological seminary for negroes maintained by the denomination. One hundred and fifty women were enrolled, from six Southern states. Only thirty of them could be housed in the Stillman dormitories, but the others were entertained by the co-operation of the local colored church. All the women at this training conference were educated, and were looking forward to service among their own people.

Both white and black speakers addressed the sessions. The mornings were devoted to instruction and the evenings to inspiration.

Among the speakers were Mrs. H. P. Winsborough, superintendent of the Women's Auxiliary; Mrs. John Little of Louisville, Mrs. J. E. West of Uniontown, Ala.; Mrs. J. F. Witherspoon, president of the North Alabama Presbyterial; Mrs. H. M. Sydenstricker, president of the Mississippi Synodical; Mrs. J. D. Norwood, president of the Tuscaloosa Presbyterial; Mrs. N. W. Kuykendall and Mrs. Washington Moody of Tuscaloosa. There were also several addresses by clergymen and state officials, and by missionaries from Africa.

Bible study, "Moral Instruction in the Home," "The Care of Babies," "The Organization and Agencies of the Southern Presbyterian Church," and "What the State Plans to Do for the Negro" were topics of addresses, either singly or in series.

This linking up of religion and social uplift, by the co-operation of resident whites with the negroes, is one of the most interesting developments of the new South.

NEGRO DIOCESES ARE VOTED DOWN

Constitution 10/20/16

House of Bishops of Episcopal Church Holds With Minority Report That Such Division Is Un-Christian.

St. Louis, October 19.—Proposals to divide the Protestant Episcopal church along racial lines were rejected today by the house of bishops when it adopted the minority report of the joint commission on racial episcopate.

A majority report recommended an amendment to the church constitution providing that the house of bishops establish negro dioceses under the supervision of negro bishops, while the minority held that such a division is "both un-Christian and un-Catholic."

The house of deputies also adopted the minority report.

Line by line the 612 clergymen and laymen composing the house of deputies of the general convention of the Protestant Episcopal church are going over their prayer books in an attempt to revise and enrich it to meet the demands for a greater freedom in the service.

Discussion of the enrichment by the addition of new prayers was on the calendar today, the fourth day on which the house met as a committee of the whole to consider the report of the commission on the prayer book. The proposed changes are technical. Some deputies fear any scheme of revision might involve doctrinal changes.

It is expected recommendations of the commission to correct mistranslations of Holy Scripture will be discussed. One proposal is to change the word "damnation" in several collects to "condemnation."

Another step toward the simplification of church service was taken when appointment of a committee to draft a simple manual of church service for use in parishes in which there are members of unlettered and foreign born persons was announced in the house of deputies.

The Rev. Irving P. Johnson, of Faribault, Minn., was chosen chairman.

The upper body has before it a proposal to prohibit remarriage in the church of divorced persons, which was rejected last week by the house of deputies. The Rev. Samuel Hart, secretary of the house of bishops, said that should the upper house approve the proposition it would again go before the lower house.

The joint commission on text-books of English and American history reported to the house of deputies today that it had conferred with authors and had achieved some success in its effort to induce them to eliminate the statement that the Church of England, the parent of the Protestant Episcopal church, was founded by Henry VIII. Some of these authors promised to eliminate this statement in book revisions.

Protestant Episcopal historians claim the Church of England traces back its Episcopacy to Apostolic times.

Prayer and War.

A proposal that a prayer for the army and navy be inserted in the prayer book aroused a spirited discussion in the house of deputies. The commission on prayer book reported in favor of such a prayer, "for their support in time of battle."

Rev. John H. Melish, of Brooklyn, proposed a substitute asking "God, who has taught us to love our enemies and to do good to those that hate us, to bless our soldiers and sailors for their swift obedience and willingness to answer the call of duty, and to inspire them with a hatred of war."

The substitute also asked that "our young men may still rejoice to die for their country with the valor of their fathers, but that our age be taught a nobler method of matching strength and a more effective method of giving our lives for the flag."

Both prayers were referred back to the commission for further report. In support of his resolution, Rev. Dr. Melish said:

"If you put the prayer proposed by the commission before the youth of the country and make the suggestion that this prayer makes, you will bring to bear on the nation a catastrophe such as that which is overwhelming Europe."

Rev. Dr. Leighton Parks, of New York, supported the prayer. He said: "A large number of your young men have turned away from the paths that lead to fortune and have devoted their energies to our country. Whether they do so in active service or watchful waiting we should give them a prayer."

Church—1916

AN OPEN LETTER.

The Christian Recorder 8/10/16

To Bethel African Methodist Episcopal Church, Chicago, Ill.; Bethel, Detroit, Mich.; Bethel, Bridge Street, Brooklyn, N. Y.; St. John, Norfolk, Va.; Immanuel, Portsmouth, Va.; St. Paul, St. Louis, Mo.; Shorter, Denver, Colo.; Mt. Zion, Jacksonville, Fla.; and a Hundred or More Leading Churches of the Connection in Similar Condition:

GREETING: By the grace of God, I am permitted thus to greet you, and I desire to congratulate you. I congratulate you because you are free from debt, at least from bonded debt, and that the burden under which you struggled for so many weary years, has at last been lifted. The question naturally arises, after the debt is paid, "What next?" For fifty years our people have been organized and trained to build churches and pay debts. When the debt is paid, it is natural for the people to sink back in ease, and you are, no doubt, much interested in keeping up their activity; for even with church workers "idleness is the devil's workship," and disintegration sets in as soon as the people stop work.

A few years ago Bethel, Wiley Avenue, Pittsburgh, Pa., was out of debt, and presented the greatest opportunity for real work offered by any A. M. E. Church I know. Its pastor said to the editor, "I must keep my people busy," and he explained his plan to me. He would build a great church "to keep the people busy." When he stopped talking, I said to this venerable father in the gospel, "Doctor, I think it is a mistake." He never quite fully forgave me for this criticism. But who is there that knows of Bethel, Wylie Avenue, but will not say it was a mistake? For the old church was large enough, and by the time the new one is paid for most of our people will be moved from its vicinity.

Again I congratulate you because you have a chance to "keep the people busy" doing Christian work. Raising money to build churches is not, strictly speaking, Christian work, certainly not the end of Christian ambition.

And it is my belief that the officers who put another $20,000 building debt upon a poor people as soon as they have paid one off, just to keep up the "steady stream of money" and "to keep the people busy" are either ignorant of God's purpose for establishing the church, or knowing it, are not consecrated to it.

What work is there to be done? First, there is a work of evangelization. In none of your cities are half of the people church members, and in many of them are hundred of members who never attend. Get busy finding them. If you will draw a circle with a radius of a half mile from your church (walking distance) and will canvass every house, you will find plenty of work to keep people busy.

Instead of building a new church where you are, watch and see how the population is moving from you and support a mission in the new section. And let one or more of your clubs raise $10 or $50 per month for it. For remember in 15 years the people will be as far away from you as they are now from Quinn Chapel (Chicago), Bethel (Philadelphia), Charles Street (Boston) and others.

Employ a social worker. This is a great need in the cities, where every large church ought to have a social worker paid from $50 to $100 per month. This is far better than raising money for a new building which is not needed.

The death rate of your town among Negroes is higher than whites because the Negroes are neglectful of the rules of health A social worker could organize a health movement, and by giving instructions to mothers in the care of babies, as well as in other things, the death rate would be cut down.

The white church has for years related itself to labor problems; but we have been so busy paying church debts we have done but little. There is more need for the church to lend a hand in our industrial uplift than among the whites. An employment agency should be connected with every church.

A district nurse, a church dispensary, and juvenile probation officer, a school and home visitor, a library, an athletic club, keep the people, more people busy than the building of a church.

But I merely started off to ask you a few questions which might suggest lines of Christian work in which your church may be interested.

Does your church take up collections for individual poor or unfortunate or have you organized your poor relief upon principles of modern science?

Does your cradle roll merely enroll babies, and when they die send flowers to their funerals; or does it help to keep the little ones alive and well?

Does your Sunday school merely teach the Bible, or does it mould character?

How many children in your town were arrested last year, and what could you have done to save them?

How many children in your city died last year and what could your church have done to have saved them?

Has the moral tone of your people improved in the past five years?

Do you know how many drinking places, gambling hells and dance halls there are in walking distance of your church? Has the number increased in the past five years, or decreased?

How many illegitimate children were born in your community last year? Is illegitimacy increasing or decreasing?

How many divorces were there in your community? Were there any divorces or separations in your congregation?

What does the church do for the home?

What does the church do to promote race unity, to give publicity to the better side of our people's life, and to enlist the co-operation of the better element of white people?

How many of your members have been out of a job in the last two years, and what did you do to get them placed?

Has the average earning capacity of your congregation increased during the past five years?

Now that the House of God is paid for, will you help your members pay for their homes.

If most of your members are not educated, what are you doing to improve their thinking faculties? Have ten out of a hundred read one good book in a year? Could you maintain an extension course in your church for the intellectual improvement of your people?

How many of the children are out of school, and did you ever investigate the reason? Can't you work up a movement for **every child to attend school every school day?**

These and a few other suggestions come to us when we think of the church out of debt. O, what a wonderful opportunity it is for service to teach the people what pure religion and undefiled before God the Father is And manned as your churches are with such progressive pastors, I am sure you are doing much of the work I mention, if not more, and I should like to know how you are progressing.

Sincerely,

THE EDITOR OF THE CHRISTIAN RECORDER.

A. M. E. CONNECTIONAL CONGRESS IN SESSION

Nashville Globe 8/14/16

Many Delegates In Attendance---Many States Represented---Bishops Flipper, Tyree, Chappelle and Lee Preside.

The second session of the Young People's Connectional Congress began in this city Wednesday night, with an appropriate welcome address delivered by Rev. M. E. Jackson, the pastor of the St. John A. M. E. Church, and a response by Rev. Jno. A. Gregg, of Jacksonville, Fla., and a splendid song service.

The Right Reverend Bishop Evans Tyree presided throughout the evening. The St. Paul Church on Fourth avenue was thronged with delegates and visitors to witness the beginning of this Young People's Congress, which is under the leadership of Mr. Ira T. Bryant, of the A. M. E. Sunday School Union, as president and Dr. J. C. Caldwell of the Allen Christian Endeavor League as secretary. In the response to the welcome address, Dr. Gregg, president of Edward Walters College, of Jacksonville, Fla., and who is regarded as one of the intellectual giants of his church, delivered a masterpiece, paying tribute and compliments to the achievements of his church and their people in this, the "Athens of the South." He made beautiful references to the stalwart men of his connection, paying a special tribute and compliments to the Bishops of his connection, not forgetting nor overlooking what Nashville had done in the other Methodist churches in furnishing Bishopric timber. He paid another beautiful compliment to the Negro Baptists and their great National Baptist Publishing House under the direction and management of Dr. Boyd, and then he drew a picture of the success of Mr. Ira T. Bryant in building the Sunday School Union and the great co-operation that Dr. Caldwell of the Allen League was giving. He concluded by showing that "Great is the church of Allen." Special address on, "The Church at School—Sunday School," by Mrs Christian, was well received. It was learned that she was the former Sunday school teacher of Mr. Bryant Another address by Mr. Jno. Wheeler of Atlanta, Ga., on "The Church in Training—Allen Christian Endeavor League," showed the fire of an active layman interested in the development of the young people Three distinguished prelates graced the opening session by their presence, viz.: Bishops Flipper of Atlanta, Ga., Lee of Wilberforce, Ohio, and Tyree of Nashville. A number of officers, however, were in the audience, among whom were Dr. Ransom of New York and Prof. Jackson of Texas. On Thursday morning, according to announcement the quiet hour was observed at the A. M. E. Sunday School Union, corner Eighth and Lea avenues, Dr. Randim being in charge.

The departmental meetings held in the various churches throughout the week. It was predicted that there would be a busy session in every department and in every general session. The singing at the opening by the mammoth choir under the direction of Mr. A. G. Price of Nashville and Prof. Deas of Florida, was one of the features of the evening. They sang from a new book prepared by Prof. Deas, known as Gates of Praise."

Thursday afternoon at 2:30 o'clock the new publishing house of the A. M. E. Eunday School Union was formally dedicated. A large audience had assembled in the large press rooms and bindery, and under direction of Prof. E. C. Deas, of Jacksonville, Fla., joined in singing the opening song. "All Hail the Power of Jesus' Name." Bishop J. M. Connor then led in a fervent prayer. Mr. Ira T. Bryant, the secretary, presented the keys of the building to Bishop B. F. Lee, who is the senior bishop of the church and also presiding prelate of the Ninth District, Tennessee and Alabama. Bishop Lee presented the keys to Bishop J. S. Flipper, president of the Board of Control of the A. M. E. Sunday School Union. The master of ceremonies, Dr. J. C. Caldwell, secretary Allen Christian Endeavor League, then introduced Bishop Lee, who delivered the dedicatory address. Bishops Flipper and Tyree made arousing addresses.

The big crowd then yelled for Bryant! Bryant!! and the young man who has given his denomination this mammoth publishing house came forward and responded by delivering a most excellent address, telling of the hard work done and the future prospects of the institution

The big meeting, the Young Peo-

ple's Congress, is inprog ress and delegates from all sections of the country are here studying methods and plans for the betterment of the young people.

The next by feature of the Congress will take place Saturday night when a big torchlight parade will take place. The parade will form at St. John Chuerh and travel the principal streets of the city, ending at the publishing house where refreshments will be served to the participants.

Sunday will mark the final day. Special services in all of the churches and a big farewell meeting at St. John at night will terminate the second Young People's Congress held by the A. M. E. Church.

THURSDAY NIGHT.

St. John A. M. E. Church, Bishop J. S. Flipper, Presiding.

Song Service
Service of Devotion—Rev. J. W. Jarvis, Lansing, Mich.
Address—"The Home the Citadel of our Civilization," Rev. O. E. Jones, Lexington, Ky.
Music
Address—"The Challenge to the Church," Rev. W. D. Johnson, Plains, Ga.
Music
Address—"One Hundred Years, What Next?" John R. Hawkins, Financial Secretary, Washington, D. C.

SUNDAY MORNING—AUGUST 6, 1916, St. John A. M. E. Church, 6:30-7:30.

(Quiet Hour with Our Bibles, Rev. D. S. Moten, Waco, Texas.)

9:30-10:45.

Sunday School Rally in all the Churches.
Subject—"The Greatest Thing in the World (Temperance Lesson).

The following persons will deliver addresses—time, fifteen minutes:

St. John—Mr. Wm. Beckett, Washington, D. C.
St. Paul—Prof. A. W. Daniels, Newport, Ark.
Bethel—Mr. James Fisher, Chicago, Ill.
Payne—Mr. Thaddeus Copeland, Baltimore, Md.
Scovel—Mr. J. Silas Houston, Orlando, Fla.
Salem—Mrs. B. E. Redding, Cordele, Ga.
St. Luke—Mr. H. C. Davis, Union City, Tenn.
St. James—Miss E. J. Jackson, Jacksonville, Fla.
Trinity—Mr. James Forniss, Uniontown, Ala.

11:00-1:00 Congress Sermons in all the Churches.

6:30-7:45 Allen C. E. League Rally in all the Churches.

Subject— "The Consecration of Friendship." Eccles. 4:9, 10.

The following persons will lead the meeting:

St. Paul—Mr. E. C. Curry, Newport, Ark.
St. John—Miss O. L. Haines, Savannah, Ga.
Payne—Mr. W. E. Irwin, Wrightsville, Ga.
Bethel—Mr. R. F. Crenshaw, St. Louis, Mo.
Scovel—Mrs. M. B. Berlack, Orlando, Fla.
Salem—Miss Ethel W. Hadley, Evanston, Ill.
St Luke—Mrs. A. E. Myrick, Cordele, Ga.
St. James—Mr. R. F. Crittenden, Jacksonville, Fla.

8 p. m., Farewell Sermons in all the Churches.

MR. IRA T. BRYANT.

President of the A. M. E. Connectional Congress, now in session in this city.

EPISCOPAL BISHOPS WARN AMERICANS

Constitutio

Against Race Antipathy and Unconsecrated Prosperity--Pastoral Letter Addressed to Episcopalians.

10/28/16

St. Louis, October 27.—Warning Americans against "the danger of race antipathy flaming into hatred," and against "unconsecrated prosperity which is bound to cause manhood to decay," the pastoral letter of the Protestant Episcopal church was read at the final joint session of the triennial convention here today

The letter is the message of the 108 bishops of the church to its communicants, and, under the church law, will be read in every Episcopalian church in the country.

Unlike most previous pastoral letters, it dealt with secular rather than ecclesiastical affairs. It reviewed conditions in the United States, in Europe and in the Orient and pointed out to this country the threat that lingers in a nationalism which assumes "the ugly role of group selfishness or false patriotism."

"Whatever dangers may lie lurking beyond our western horizon," it asserts, "can surely be averted by a spirit of justice which has not always prevailed in our dealings with the Orient."

Members of the church were admonished to "sanctify their wealth by offering freely of their substance to God's cause," it being added that "the wounds of Armenia, Poland and Belgium still lie gaping to the sky and offer their dumb appeal to God and man."

Summary of Letter.

The letter in part follows:

"America is involved today in world-wide confusion which finds its most acute expression in the battlefields of Europe. No self-isolation on our part is possible. The fortunes of the nations are interwoven as the threads of a tapestry.

"Interest can never again be sectional. The world is henseforth one, for the time being in a disturbed and suffering unity, in days to come in a unity where order and health will reign. Political expediency in wartime require neutrality of the state, but it cannot hold in leash the sympathies of the individual citizen. A man cannot be passionless and retain his manhood.

"The fact that our nation is not at war affords no grounds for smugness. It throws upon us the searching responsibility of exalting the true ideals of peace and incorporating them in our national life. Nationalsim too often assumes the ugly role of group selfishness or false patriotism. Local conditions determine what form this disease will take. Yonder it breaks forth in the scarlet rash of war; here in unconsecrated prosperity which is bound to cause manhood to decay.

"The nation that in some quarters, for the sake of gain, still chains to the wheels of industry the bodies and souls of little children that allows human life to be sacrificed to the inventions of speed and production from lack of costly safeguards, that heeds but listlessly the cry of the poor and oppressed, is not at peace, even though she be not at war. If presently we aspire to act as peacemakers in behalf of the warring nations, let our aspirations be tempered by the reflection that we are tainted with the common disease of which the eruption of war is a symptom, not a cause. God hates a godless and empty peace as much as He hates an unrighteous war.

Merest Pittance Given.

"Let it be sadly said that in proportion to her swollen wealth America's contribution to the innocent sufferers in Europe is the mere pittance.

"If America comes out of the world-disorder richer in purse and poorer in manhood, she will bring upon herself the penalty of a debased life or even of losing her very soul.

"No nation, least of all so vast and diversified a one as ours, is justified in trusting to chance for the creation of her national character She must expect of every one of her citizens some true form of national service, rendered according to the capacity of each. National preparedness is a clear duty. If this service assumes the form of military defense such can easily become a menace and will surely fall short of pacific effect, unless all the productive forces of manhood are at the same moment shaped into social order. The only thorough preparedness is that exemplified by Christ, the preparedness of character based upon life with God.

"The nations now at war have as much to teach us as we have to teach them. They rebuke our worship of comfort and money by the daily offering, upon a reeking altar of life and treasure; they declare to us that intoxicating liquor which is so freely and carelessly drunk in our land, is a national menace to be dispensed with at the cost of lowered revenue, but with the gain of heightened virility; they teach us that food is the staff of physical life, not an invitation to daintiness and gluttony; they rebuke our spiritual poverty by the splendor of their spiritual eagerness which, out of their tragedy, brings new visions from God and breeds new virtues in men; they shame our self-indulgence by a degree of self-sacrifice that is royal.

"Greed of possessions of honor of pleasure have literally dethroned God from his supreme place among men. The sole cure is to exalt God.

Divided Church Powerless.

"Thus far the church has been only strong enough to consummate her ideal. Her own disunion dims her hopes and hinders her progress. A divided church is powerless to create an undivided world.

"We close our words of counsel and exhortation with our faces set toward the dawn. History makes plain to us that man's extremity is God's opportunity. Beneath every pall of tragedy lies hidden the glory of God—new visions of faith, new counsels of virtue—to be revealed to and discovered by those who look not at the things which are seen, but at things which are not seen, and who wrestle with God for a blessing."

The reading of the letter by the Rt. Rev. Charles H. Brent, bishop of the Philippines, was attended by ecclesiastical ceremonies.

All the parts of the report of the joint commission on the revision and enrichment of the prayer book, which had not been discussed during the convention in both houses of the convention, today were sent back to the commission to be reported again at the next convention. At the last moment the Rev. R. H. McKim, of Washington, D. C., urging more time for the consideration of the report, said it contained "a number of radical proposals which apparently tend to change the whole atmosphere of the church, making it a different communion from that in which I was ordained fifty years ago."

The house of bishops notified the house of deputies at the final session that it agreed with the lower house in practically all of the changes adopted in the morning and evening prayer service and in the psalter. Among these was the proposal to eliminate from the prayer for the president a plea for his long life and prosperity.

The house of bishops with the concurrence of the lower house today also recommitted a number of special prayers which had been suggested for the enrichment.

The commission on the book of common prayer reported that it was inexpedient at this time to consider a proposal to amend the prayer book title page by substituting the words "of the holy Catholic church" for the words "of the church."

No Suffragan Racial Bishops.

The house of bishops of the Protestant Episcopal church today failed to concur in the plan for the election of suffragan racial bishops as adopted by the house of deputies.

The bishops concurred in the resolution of the appointment of a commission to investigate rural life.

The house of bishops today issued a "notification" declaring that "all Christians are under a common obligation conscientiously to scrutinize the sources of their incomes and to give moral support to every just effort to secure better conditions and regular employment for all wage-earners."

"The notification" added that "the service of the community and the welfare of workers, not private profit, should be the aim of every industry and its justification, and that the church should seek constantly to keep this aim before the public mind."

The house of bishops also failed to concur in the resolution calling for national moving picture censorship.

NEGRO EDUCATOR HERE TO ADVANCE MISSIONARY MOVES

To direct work among negroes of the city, Adolphus Lewis, of Philadelphia, field secretary of the Laymen's Missionary movement among the negroes, arrived in the city this morning.

At the meeting of the Negro Baptist Ministerial aliance Tuesday morning at St. Paul Baptist church, the movement was explained to ministers in attendance and co-operation of the Baptist ministers was promised. Following the confererence, Lewis addressed the pastors of the Negro M. E. church at Collins chapel and their support was promised to the movement.

Adolphus Lewis is recognized among his people as one of the most progressive social workers, having been one of the first to prepare himself for the work. A graduate of the Philadelphia School of Social Workers, he later attended lectures on sociology at University of Pennsylvania. He ras lately directed the Laymen's Missionary movement work in conjunction with the white workers at Mobile, Birmingham, Chattanooga, Nashville and Houston, Tex.

Plans for meetings to be held among negroes of the city are being arranged.

The convention meeting is to be held in this city Feb. 27 to March 1.

AN ADDRESS TO THE BAPTISTS OF THE COUNTRY FROM THE EXECUTIVE COMMITTEE OF THE NATIONAL BAPTIST CONVENTION.

ISSUED FEERUARY 11, 1916.

FIRST—THE DIVISION OF THE NATIONAL BAPTIST CONVENTION.

We, the Executive Committee of the National Baptist Convention (unincorporated) and of the several Boards, take this method of addressing you endeavoring to inform you that on the 8th day of September, 1915 in the city of Chicago, the National Baptist Convention met in its 35th annual session in a hall or armory that had been furnished to the messengers by the Lincoln Jubilee Commission of the state of Illinios as a part of the $2000.00 bonus that was to be paid to the officials of the Convention to bring 10,000 people to Chicago. When these officials and a minority of the messengers found themselves defeated by a majority of 194 they bolted and left the hall.

(A) THE CAUSES LEADING UP TO IT

For a number of years there had been a controversy and differences of opinion as to the form of government to be exercised by this national body. True, we had a constitution that was adopted for the governing of the body in 1895, when the three then national bodies were federated, but there had been some slight changes or amendments made in this constitution from year to year; but all agreed that our convention had grown in magnitude, popularity and influence until the present constitution was inadequate to cover all its needs. There seemed to be a desire on the part of certain leading brethren to change this volunteer association into an incorporated religious hierarchy with civil power to enforce the administration of this form of government without constitutional authority; therefore, when it had become known to the Baptist brotherhood throughout the length and breadth of the country that a few unauthorized brethren had arrogated to themselves the right to go to the city of Washington in the District of Columbia and secure a charter that would completely change the form of government and draw up a new constitution to agree with this civil document, the messengers went to Chicago with a full determination to exercise their constitutional rights. Article IX of the constitution expressly sets forth that any alterations or amendments to this constitution desired must be proposed on the first day's session and voted on on the last day. These leading brethren, in the form of a commission met in the city of Atlanta, Ga. June 16, 1915 and arranged a program for the Chicago meeting. In this program they skillfully evaded making any provision for allowing these constitutional amendments, alterations or changes to come before the body. This was done for the purpose of preventing the will of a majority from being constitutionally expressed and to enforce all messengers to enroll, pay in their fees and become members of this incorporated, religious hierarchy, and thus force themselves in the constitution by a minority over the will of a majority by making provisions both in the charter and with a new constitution for these seven brethren or their successors as trustees in future to have full control of the convention and all of its Boards. However, the messengers to the convention patiently waited and abided their opportunity.

SECOND—THE LACK OF A PROPER ORGANIZATION TO SUIT CONDITIONS AND A FAILURE ON THE PART OF THE OFFICERS TO JUSTLY ADMINISTER THE ORGANIZATION THAT WE DID HAVE.

Your executive committee finds that the cause of dissatisfaction among the rank and file of the Baptists is of long standing and dates back for several years, as follows:

Our convention was organized or federated in 1895. A preamble and constitution were adopted at the time of its organization, but the framers of this constitution could not foresee the future growth of this great host of Baptists who would come together from year to year. Our officials failed to keep abreast with the times. New enterprises were created to meet this growing demand, but the convention failed to amend its constitution or to enact by-laws to suit these new enterprises.

THIRD—THE FAILURE ON THE PART OF THE EXECUTIVE OFFICERS TO PROPERLY ACCOUNT TO THE BODY FOR MONEY BROUGHT UP TO OR RAISED DURING THE SESSIONS OF THE CONVENTION.

As far back as 1906 the president assumed to himself without constitutional authority to name the elective officers as an executive Board, and at the close of each session of the convention would call these elective officers and the chairman of the finance committee into a private room and have this chairman of the finance committee to report the moneys brought up to and raised during the session of the convention to them and they (the elective officers) would assume the authority to appropriate and pay off themselves without having these appropriations made by a vote of the messengers in session.

Auditor M. M. Rodgers' 1915 Report, Pages 2 and 3 show that these officials or executive committee kept no accounts of these moneys and therefore, the amount paid the president, the recording sercetary, the assistant recording secretaries, the auditor, the treasurer, the chairman and members of the finance committee, the ushers, etc, was unknown to the messengers in session. There was no way of knowing the amount raised, paid out, or to whom paid as will be seen by reference to Pages 2 and 3 of the auditor's report, which report shows that when the auditor, Prof. M. M. Rodgers of La Grange, Texas called upon the secretary, Prof. R. B. Hudson, of Selma, Ala., July, 1915 and the treasurer, Rev. A. J. Stokes of Montgomery, Ala., each of them reported to this auditor that they kept no records of the receipts or disbursements of money, hence could not tell the amount received, from whom received, or the amount paid out, or to whom this money was paid. This assertion sounds incredible when it is known that these officials, (secretary and treasurer) have been continuously in office since 1906 or 1907, and that the president has had himself elected by acclamation for sixteen consecutive years and when the further fact is known that the National Baptist Convention raises annually at its session from $3000.00 to $5000.00, and all that the secretary could report was that the convention owes him on back salary $1600.00 that it owes President Morris on back salary $4400.00. He did not know what was due the many investigating committees and comsissions for traveling expenses, hotel bills, etc. These facts were known to a great many of the messengers, and there has been an under current of dissatisfaction about this for several years.

FOURTH—THE UNBAPTISTIC METHODS RESORTED TO BY THE CHIEF EXECUTOR AND HIS FOLLOWERS TO CONTINUE THEMSELVES IN OFFICE.

As early as 1899 a plan was inaugurated to have some brethren posted so that when the messengers would assemble on the first day's session, have the president read a document called an annual address, making an arousing speech, work the messengers up to almost a spiritual frenzy and at the close some of these messengers would offer a motion that the rules be suspended and the president be re-elected by acclamation. Notwithstanding a minority of the messengers would protest against this, it was always rushed through in a yell, drowning out and crushing down the minority who would protest. This practice continued for sixteen consecutive years. A dissatisfied minority attempted at New Orleans in 1910 to demand its constitutional rights to offer the name of a candidate in the person of Dr. C. T. Walker of Augusta, Ga., and an able speaker in the person of Rev. C. S. Morris, D. D., of New York was to present the name of Dr. C. T. Walker, and with all of Dr. C. S. Morris' eloquence and the fluent use of language he tried for thirty minutes to get a hearing, but under the sanction of President E. C. Morris the messengers whooped, yelled, stamped and the presiding officer, over the protest of this minority put the motion to elect by acclamation and pronounced it carried. For the next four or five years no other Christian gentleman would dare allow his name to be brought before the convention as an opposing candidate. A great number of influential and leading Baptists dropped away, failing and refusing to attend these sessions of the National Baptist Convention and those who did come failed to take any part in the proceedings until 1914 at Philadelphia, Pa. During the year it had been published broadcast through the newspapers that Rev. J. H. Frank's name would come before the convention as a candidate.

Therefore, on the first day of the convention as usual, before the messengers were enrolled and when the president had read his annual address, this same brother made his usual motion that all rules be suspended and the president be re-elected by acclamation. This dissatisfied minority had continued to grow until it had become a majority, but President Morris took the gavel, presided over the meeting himself and instructed all in the house who came to the meeting to vote and thereby declared himself re-elected president.

FIFTH—THE UNCONSTITUTIONAL METHOD OF THE OFFICALS IN APPROPRIATING AND PAYING OUT THE MONEY TO THEMSELVES THAT WAS RAISED FAILING TO APPROPRIATE ANY OF IT FOR THE PRINTING OF THE PROCEEDINGS OR FOR MISSIONARY AND EDUCATIONAL PURPOSES.

It might here be surprising to the Baptists of this country to know that notwithstanding from $3000.00 to $5000.00 were brought up to or raised at each session of the convention since 1906, this money was all divided up among the officials, not a dollar was appropriated for the printing of the proceedings, nothing given to Home and Foreign Missions or Education, but it has each year been divided among the officials of the convention, and still the convention has continued to get deeper and deeper in debt, not raising current expenses.

This flagrant usurpation of authority, fraudulent use of the funds brought up to and raised at the convention, failure to account for the same to the body were called to the attention of the Baptists of the country in 1914 in a strong article by Dr. W. H. Moses, then of Knoxville, Tenn., styled "Seven Reasons Why We Should Elect Another President," showing that thousands of dollars had not been properly accounted for. The same year, 1914, the National Baptist Publishing Board issued a strong protest to the Baptists of the country setting forth the fact that the president of the convention and his cabinet were assuming unconstitutional authority, and by so doing would make demands upon incorporated Boards for assessments to uphold these officials in their fraudulent extravagance. They showed in this protest that as far back as 1910 the president had recommended the sale of the main building of the National Baptist Publishing Plant and that he appointed a commission with himself at the head of it to see to having this sale made. They showed that in 1912 he recommended that this Board be assessed for money for S. E.

Griggs and others to make a political tour around the world, that in 1911 he recommended the appointment of a lobbying committee with headquarters at Washington as a political lobbyist to secure political government positions for influential Negro Baptists. That in 1913 he recommended that the governing power of the convention be placed in the hands of a commission of twenty-five to be appointed by himself, and that the National Baptist Publishing Board be assessed one thousand dollars a year to meet the expenses of this commission. The same year the president called this commission to Nashville, and when less than one-third of the appointed commission met, he undertook to discipline the officers of the Board and remove them from office. This commission ordered that the Publishing Board advertise Rev. S. E. Griggs' novels on the pages of all its periodicals free of charge. They appointed S. E. Griggs and C. H. Parrish to prepare books and that the Publishing Board should publish them. They further appointed Rev Wm. Haynes, Prof. J. D. Crenshaw and Dr. A. M. Townsend as receivers to take charge of the Publishing House, sell the main building and pay off this back indebtedness. They ordered that the Publishing Board should print the proceedings of the convention free of charge, notwithstanding thousands of dollars had been sent up by the churches and messengers to pay for this printing while the recording secretary was selling the minutes for 25c per copy. They made an assesment upon the Publishing Board for money to pay hotel bills and traveling expenses of this commission. The Publishing Board yielded to this demand and paid up in cash between four and five hundred dollars. They also demanded these receivers to abolish or annul a contract made between the Publishing Board and R. H. Boyd concerning copyrights, and substitute books of S. E. Griggs and C. H. Parrish in their places. This minority of the commission made its report at the Philadelphia session in 1914, failing to report the money that the Publishing Board had paid to them. President Morris who was a member of the commission persisted in presiding over the convention while this commission made its report. Twelve members of this commission protested and brought in a minority report, but President Morris who presided refused to allow their report to be read before the body. A large number of the messengers protested against the president being a member of the commission and presiding over his own report, but all was ruled out. This commission reported and had itself prepetuated in office. The commission met again in December, 1914 at Nashville with less than one-third of the members present. Finding that Rev. Haynes, Prof. Crenshaw and Dr. Townsend had failed to sell the property and pay off this back indebtedness or to take charge of the Publishing House, they proceeded to reappoint Wm. Haynes and appointed E. M. Lawrence and W. T. Hightower associate receivers with him and passed resolution authorizing them to employ attorneys and bring suit against the Publishing Board. They re-appointed Griggs and Parrish to continue their book work. They appointed a committee to have the charter of the Publishing Board and the other incorporated Boards abolished or changed, to incorporate this perpetual commission as directors of the convention to have all property deeded over to these directors and to draft a constitution to agree with or to suit this charter so that these directors of this perpetuated commsision would have absolute authority and control over the convention even to the extent of removing officers and electing the same, appoint the time and place for the meeting of the convention, appropriate all the money raised by the various Boards, pass upon all the accounts made by these Boards and pay off the same to suit themselves. When this charter was secured by this committee appointed by the minority of the commission May 17, 1915, and when this constitution was prepared and the facts were published to the country at large, all Baptists became aroused at the high-handed, unbaptistic act of these officials, and the majority of the messengers went to Chicago September 8, 1915, with an avowed intention of calling a halt to these high-handed unbaptistic, unconstitutional and fradulent actions of the officials and to enforce the constitution and have a regular volunteer Baptist Convention where all messengers could have their equal rights before the body. When these officials discovered that their tryanny would no longer be endured and when they saw that five-eights of the messengers present were determined to put down this tyranny, they kept up a tumult and uproar for two days. Finally they enforced their contracted rights with the Illinois Exposition Commission, held possession of the hall, thereby forcing the loyal, true and regular landmark Baptists who were unwilling to continue this disgrace on the demonination to secure a Baptist church in which to hold the regular National Baptist Convention.

(B) WHAT TOOK PLACE AT THE TIME OF THE DIVISION.

When the meeting was properly called to order by the president, who presided over the convention at Philadelphia in 1914, and when the devotional exercises laid out in the program had been executed, this presiding officer ordered the recording secretary, Prof. R. B. Hudson to proceed to read the program arranged by his Commission for the approval or disapproval of the messengers for the governing of the present session. When this reading had been finished a messenger offered a motion that the program be adopted as read. This motion was properly seconded and laid before the body by the president, and when the question was asked by the president, "Are you ready to vote?" Rev J. D. Brooks of South Carolina, arose and called the attentin of the chair that this ommission in the program, and offered to amend the program in such a way as to allow these proposed changes to the constitution to be offered, that they might lay over until the last day of the convention to be voted on. This motion was properly seconded and recognized by the chair, but at this time Rev. S. E. Griggs, of Tennessee, offered a motion that the proposed amendment to the program be laid on the table. This motion was seconded. The presiding officer then put the question by yeas and nays, and said, "It seems to the president that the yeas have the majority." A call for a division of the house by more than a hundred messengers was made. The president then called for a rising vote asking those who favored tabling the motion to stand until the secretary could count them. 340 messengers stood and were counted. The presiding officer then called for those who opposed tabling the motion to stand until counted, at which time the recording secretary counted 461 Just here Rev. P. Jas. Bryant of Georgia, rose to a point of order and made an argument that the resolution passed at Philadelphia in 1914 made the Brooks' resolution out of order. Rev. J. E. Woods of Kentucky, answered the point of order setting forth that the motion or resolution offered by Rev. J. D. Brooks, of South Carolina, was a constitutional requirement and an amendment to the program. The presiding officer however, ruled the resolution out of order, at which time, Rev. Woods appealed from the decision of the presiding officer. President Morris did not and would not put the appeal of Rev. Woods, but handed the gavel to the vice-president at large, Rev. G. W. Parks, who put the appeal to the house. In doing so, he asked that the delegates sustaining the presiding officer would go on the right hand side of the house, and those who opposed sustaining the president's decision would go to the left hand side of the house. A wide aisle was opened between the messengers and chairs were piled up in the aisles to make room for the messengers on either side. Rev E. P. Jones, of Mississippi, and Rev. P. Jas. Bryant, of Georgia, were appointed by the presiding officer, the vice-president at large, as tellers to poll the vote. When the votes were counted it was found that of the 814 messengers present and voting, 310 voted to sustain the chair and 504 voted against him. The vice president immediately attempted to adjourn the meeting. The president, the vice president, the recording secrteary and a few others left the hall. Here the majority, finding that those officials were attempting to thwart the will of the majority, refused to adjourn and proceeded to elect a temporary chairman and secretary. When this was done, the temporary chairman called the house to order and appointed a committee on permanent organization, who reported Rev. E. P. Jones of Vicksburg, Miss., as president, Rev. Robt, Mitchell of Lexington, Ky., as vice-president at large, Rev. T. J. King, of Richmond, Va., as recording secretary, Rev. Chas. J. W. Boyd, of Fort Worth, Texas, as assistant recording secretary and Rev. J. F. Thomas of Chicago, Ill., as treasurer. The committees on enrollment and on finance were appointed and the convention regularly proceeded with business.

It was learned that this adjournment was attemped for the reason that President Morris had been informed by telegram that a train load of messengers from North Texas and Oklahoma would arrive between one and two o'clock. They had poled their votes on the train, and his purpose was to wait until they could reach the hall. At 2:30 President Morris returned to the hall and found the convention organized and regularly proceeding with business. The train arrived, and these delegates together with the minority, began to whoop, yell, sing stamp, knock on the floor and table, holler and keep up an uproar or confusion, but the convention continued in session until five o'clock in the afternoon. During this time, the convention was notified by the Jubilee Commission, from whom the hall was rented, that the hall must be vacated after five o'clock, all chairs, tables, etc., removed from the floor, for the [illegible] drill by eight o'clock. The convention adjourned to meet for preaching the annual sermon, at Salem Baptist Church, Cor. La Salle and 30th streets. Early the next morning between six and seven o'clock the ex-president and his ex-officials applied to the city authorities for a platoon of policemen, which was furnished. When these twenty-five policemen took charge of the building, the doors were locked and a policeman stationed at every door. No person was allowed to enter the hall unless he or she would go to a committee on the streets and buy a Morris badge and pay $2.00 for the same. This a great number of messengers refused to do, but remained on the outside at the door in a slow mist of rain until ten o'clock. The newly-elected officers together with a number of the messengers feeling themselves outraged, by this act appealed to the civil authorities and had the doors opened. They continued in business until five o'clock the next day, September. 9th. Finding that this minority had the legal and rightful custody of the building by previous contract with the Jubilee Commission and that this un-Christian conduct had been kept up by the consent of Ex-president Morris for two days so that it was impossible to do any business, and in order to avoid a riot, the majority secured permission to meet in the Salem Baptist Church to complete their business. The minority proceeded to organize by re-electing the same old officers after five o'clock in the afternoon of September 8th, being the second day of the convention.

(C) HOW IT TOOK PLACE.

On the third day, September 10th, the convention proceeded to call the roll of the following Boards: Foreign Mission Board, Home Mission Board, Educational Board, Baptist Young People's Union Board, National Benefit Board and the Women's Auxiliary Board It was found that the majority of these Boards failed to answer to roll call. A messenger reported to the convention that the officers of the Foreign Mission Board, the Home Mission Board, the B. Y. P. U. Board and National Benefit Board had decided to cast their lot with the minority who bolted the convention, but that the officers of the National Baptist Publishing Board, who had made its report at the armory hall on the day before, had decided to remain and co-

(See next Card.)

An Address to the Baptist, etc.
Nashville Globe 3/10/16

operate w.th the regularly constituted convention. The Women's Auxiliary Board had made no decision, hence it was unknown as to what position the Women's Auxiliary Board would take. A committee was appointed to wait upon the officers of these Boards and notify them that the regular National Baptist Convention was in session at the Salem Baptist Church and would remain in session until the evening of the 11th, and unless they reported by nine o'clock of the 11th of September, other Boards would be appointed and would be instructed to elect officers to fill their places. Hence, on the evening of the 11th, the delegates from the various states nominated members for each of the above named Boards. Each of these Boards was requested to meet Monday morning, September 13th at ten o'clock, and unless the old officers were on hand ready to submit reports, to elect new officers to fill their places. At this hour, on Monday morning the Foreign Mission Board met in the lecture room of the Salem Baptist Church and elected Rev. S. A. Moses of Danville, Va., chairman and Rev. R. Kemp of Charleston, S. C., secretary. The Home Mission Board met in the balcony or gallery and elected Rev. J. P. Robinson of Little Rock, Ark., as chairman, and Rev J. D. Brooks of Anderson, S. C., as secretary. The B. Y. P. U. Board met in the left wing of the balcony or gallery and elected Rev L. Drane of Chicago, Ill., as chairman, and Rev. S. R. Prince of Fort Worth, Texas, as secretary. The Educational Board met in the main auditorium and elected Rev. G. L. Prince of St. Joseph, Mo., as chairman, and Rev. W. H. Moses of Seguin, Texas, as secretary. The Benefit Board met in the same building and elected Rev. G. A. Williams as chairman, and Rev. S. T. Floyd as secretary. It was then announced that as the Women's Auxiliary Board had not reported to either faction of the National Baptist Convention and had made no decision as to what their future action would be, that the question of this Board was left in abeyance. The National Baptist Publishing Board did not hold a meeting, but upon the recommendation of the president of the National Baptist Convention, the meeting of this Board was left in abeyance and they were ordered to meet at some time in the near future and elect an Advisory Board to be located at Nashville, Tenn., to advise with the regular incorporated National Baptist Publishing Board as an Advisory Board.

THE CONDITION OF THE CONVENTION AND THE BOARDS.

Your Executive Committee has looked into the workings and conditions of these Boards with considerable care and finds the following:

First, we find that the Foreign Mission Board of the National Baptist Convention was incorporated under the laws of Kentucky in 1902 with Rev. Jno. H. Frank as chairman and Rev. L. G. Jordan as secretary, but has since removed its headquarters from Louisville, Ky., to Philadelphia, Pa. We find that this incorporated Board has not only left the regular National Baptist Convention and gone off with an incorporated minority faction of the convention, but it has moved its headquarters from Louisville, Ky., to Philadelphia, Pa. that it has carried from the state the property of this corporation, all of the office fixtures and furniture and $6000.00 worth of printing paraphernalia. It has taken the money that was raised for foreign missions and for the prosecution or spreading of the gospel in Africa and invested the same in two houses and lots in the city of Philadelphia; one as the domicile or printing establishment at a cost of $3900.00 and the other as a domicile of the corresponding secretary at a cost of $5800.00. We find from the auditor, Prof. M. M. Rodgers' 1915 report that the Foreign Mission Board owes on this property about $9800.00, which, in the judgement of the committee exceeds the value for which the property would sell today. Besides this encumbrance upon the property in Philadelphia, we find that the Foreign Mission Board owes $22,512.12 to the secretary and others. Your Committee feels that these debts far exceed the value of all property held by the Foreign Mission Board.

Your committee further finds that the B. Y. P. U. Board was incorporated in the city of Nashville, state of Tennessee in 1910, with Rev. P. Jas. Bryant as chairman and Rev. E. W. D. Isaac as secretary. From the report of the auditor and other investigations, your committee finds that the B. Y. P. U. Board purchased a lot and building at 409 Gay street, Nashville, Tenn., for which they agreed to pay $2700.00. Your committee finds, according to the auditor's report that this Board has an outstanding indebtedness upon this property for something over $1500.00; that the business of the Board has been a failure. It has not been able to furnish the Young People's Societies with literature, though they have regularly sent up money for the same and the business of the Board has not been sufficient to meet the salary of the secretary and other incidental expenses; that according to the report of the auditor the Board has an outstanding indebtedness to the secretary for back salary of $6370.69, and that it has other outstanding indebtedness of more than $1800.00, making an outstanding indebtedness on this Board something more than $9670.00.

Your committee finds that the other three Boards are unincorporated, and are nothing more than standing committees appointed by the convention annually as follows: The Home Mission Board located at Little Rock, Ark., with Rev. P. A. Knowles as chairman and Prof. Jos. A. Booker as secretary. They find that this Board or committee, in the year 1914 with J. P. Robinson as chairman and Rev. R. H. Boyd as secretary, raised and expended on home fields about $64,000.00 and turned over the Board or committee to the above named officers clear of debt; but that for some cause unknown to your committee, in 1915 Revs. Knowles and Booker, as officers of the same committee, were only able to report something over $6,046.00 and about $5795.00 of this amount was donated by the Home Mission Board of the Southern Baptist Convention, (white).

The National Baptist Benefit Board, located at Helena, Ark., with Rev. J. M. Washington, secretary is also an unincorporated Board or committee, and the business of this Board has been a complete failure. According to the auditor's report, it owes to the widows and orhpans something more than $2000.00 and has no assets.

The Educational Board, located at Memphis, Tenn., with Rev. S. E. Griggs secretary, is unincorporated, and is therefore, only a standing committee. Your committee, after a careful examination, could not find that the Board had one dollar on hand, no office fixtures or furniture, and is also indebted to its secretary; that the business of this Board has also been a complete failure. The auditor visited the office, so he reports, and continued to visit the office from time to time from the early part of July, 1915 up to and including the 6th of September, but could get no report from the secretary, Rev. S. E. Griggs, or the chairman, Rev. T. J. Searcy, and could find no one in possession of the office or the books. Your committee must therefore, report that this Board also is a bankrupt committee without credit or funds.

Your committee proceeded to inquire into the condition of the Publishing Board. They find this Board located and incorporated in the city of Nashville, Tenn., with Rev. C. H. Clark as chairman and Rev R. H. Boyd as secretary. They find that this Board has an outstanding indebtedness both mortgage and current expenses in the neighborhood of $30,000.00. They find that according to the valuation placed by DUNN & BRADSTREET, the property of this Board is valued at $350,000.00. They find that the Board is carrying blanket insurance polices of something over $200,000.00 on the property, payable to the National Baptist Publishing Board. These polices are carried by twenty-five of thirty insurance companies.

Your committee finds that the Women's Auxiliary Board is incorporated under the laws of the District of Columbia with Mrs. S. W. Layten as chairman, and Miss N. H. Burroughs as secretary. They find that this Board is running a splendid Training School at Lincoln Heights, Washington, D. C., that its total property value is $66,029.27 that they have an outstanding indebtedness upon this property, but its indebtedness in mortgages, floating indebtedness and current expenses is only $16,968.07. Your committee further finds that the ex-officials who bolted the convention and carried off a minority of the messengers, have no property and no funds on hand, but according to the report of the auditor on Pages 2 and 3 the 1915 Report shows that neither the recording secretary nor the treasurer had kept any account of monies brought up to or raised at the sessions of the Convention and never receipted for or kept an account of money paid out during the time they have been in office, from 1906 to the present day, but the recording secretary claims to have an outstanding indebtedness of between $6,000.00 and $10,000.00 as back indebtedness to the officials and members of commissions and committees that have been appointed from time to time by the president.

Your committee therefore, would recommend that the National Baptist Convention would not attempt to take over either of the two incorporated Boards, viz. the Foreign Mission Board located at Philadelphia, Pa., or the B. Y. P. U. Board located at Nashville, Tenn., that it would not attempt to assume this indebtedness created by the ex-officials and unincorporated Boards, nor enter any litigation for the possession of any of the property of the incorporated Boards or for the possession of the offices; that they would inquire into the future relation of the Women's Auxiliary Board and find out what relation they will sustain to the regular National Baptist Convention in the future.

Your committee concludes by stating that these ex-officials and minority that bolted the regular national convention, while they have taken from the convention certain incorporated Boards with their property they have also accommodated the convention by relieving it of an outstanding indebtedness of something more than $55,000.00 and would therefore, recommend to the Baptists of the country that they go forward prosecuting the work of the several Boards, allowing this faction to retain all that they have carried off, relieve themselves of this great indebtedness caused by mismanagement, enter into no litigation, but spend their money in the future in the real prosecution of the work.

Your Executive Committee therefore calls upon all loyal Baptist pastors, churches, associations and state conventions who are unwilling to change our free Baptist volunteer institution into an oligarchy or religious hierarchy with civil authority, to run roughshod over the Baptists of the country, to stand firm by the regular unincorporated National Baptist Convention, to give it support through these various Boards and to show to the world that Baptists are governed by constitutional majorities and though they love men, yet when leaders or elective officers become religious tyrants or assume to themselves unbaptistic authority, they can and will set them aside.

EXECUTIVE COMMITTEE.

Rev. E. P. Jones—President	Mississippi
Rev. Robt. H. Mitchell—Vice President	Kentucky
Rev. T. J. King—Recording Secretary	Virginia
Rev. W. A. Jones—Assistant Secretary	Tennessee
Rev. C. W. J. Boyd—Assistant Secretary	Texas

From Foreign Mission Board Church—1916

Rev. J. F. Thomes—Treasurer .....Illinois
Rev G. B. Hancock—Statistician .....South Carolina
Rev. G. W. Raiford—Auditor .....South Carolina
Rev. W. R. Tolliver—Field Secretary .....District of Columbia
Mr. C. T. Hume—Official Reporter .....Tennessee

NATIONAL BAPTIST FOREIGN MISSION BOARD.

Rev. S. A. Moses, D. D.,—Chairman .....Danville, Va.
Rev. R. Kemp, D. D.,—Secretary .....Charleston, S. C.

Rev. E. H. Fletcher
Rev. H. E. Williams
Rev. J. S. Ladelle
Rev. J. J. McCutcheon
Rev. H. D. Britt
Rev. A. R. Ditto
Rev. James Kelly
Rev. E. W. Bowen
Rev. E. W. Moore
Rev. F. H. Cook
Rev. G. L. Davis
Rev. Benjamin Ferrell
Rev. D. T. Thompson
Rev. J. W. Willard
Rev. J. A. Anderson
Rev. Geo. L. Davis

NATIONAL BAPTIST HOME MISSION BOARD.

Rev. J. P. Robinson, D. D.,—Chairman .....Arkansas
Rev. F. H. Cook, D. D.,—Secretary .....Louisiana
Rev. D. B. Gains, D. D.,—Treasurer .....Arkansas
Rev. J. D. Brooks, D. D.,—Corresponding Secretary ...South Carolina

Rev. A. L. Harris
Rev. J. B. McCrery
Rev. V. S. Smith
Rev. J. D. Brott
Rev. G. R. Alfred
Rev. J. G. Gathings
Rev. E. Hall
Rev A. O. Bell
Rev. S. W. Timms
Rev. S. P. Harris (Oklahoma)
Rev. R. T. Frye
Rev. A. W. Porter
Rev. W. W. Carter

NATIONAL BAPTIST EDUCATIONAL BOARD.

Rev. G. L. Prince—Chairman .....Missouri
Rev. W. H. Fuller—Recording Secretary .....Texas
Rev. J. E. Haywood—Treasurer .....Illinois
Rev. W. H. Moses—Corresponding Secretary .....

Rev. Wm. Hicks
Rev. R. B. Porter
Rev. R. L. C. Clark
Rev. J. A. Brackett
Rev. G. F. Watson
Rev. M. C. H. Dillard
Prof. D. Abner
Rev. J. S. Daniels
Rev. T. D. Atkins
Rev. T. P. Johnson
Rev. A. Hubbs
Rev. F. P. Green
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THE TWENTY YEARS WORK OF THE NATIONAL BAPTIST PUBLISHING BOARD FROM 1896 TO 1916.

In the year	Letters Written	Number of Periodicals	Money Spent
1897	13,570	746,500	$ 5,664.29
1898	43,160	1,593,150	19,426.64
1899	64,116	4,695,950	31,683.22
1900	99,886	3,366,600	49,309.37
1901	116,504	5,900,600	62,423.84
1902	139,914	5,509,000	62,423.84
1903	149,914	6,717,825	87,769.95
1904	177,134	7,273,700	107,840.01
1905	204,864	7,939,949	120,533.80
1906	196,258	9,606,815	152,112.58
1907	273,181	10,233,422	160,152.14
1908	226,462	11,001,003	169,781.65
1909	294,400	11,717,876	162,741.19
1910	272,504	9,348,209	177,507.91
1911	306,559	9,035,160	187,753.77
1912	272,223	9,034,261	182,886 23
1913	284,298	8,208,104	209,665.12
1914	238,029	8,220,679	204,632.40
1915	311,173	8,212,131	160,798.33
1916	278,214	6,758,063	152,989.79
Totals	3,962,363	143,502,402	$2,459,095.47

National Baptist Union-Review 10/14/16

JACKSON SAID TO BE $9,000 SHORT IN ZION CHURCH FUND

1-22-16

Montgomery, Ala., January 16.—The Council of Bishops of the African Methodist Episcopal Zion Church, closed here today having completed the program for the General Conference, which meets next May in Louisville, Ky. All the bishops were present.

There was a lively time over the financial condition of the church. It was declared that Dr. J. S. Jackson, of Birmingham, was $9,000 short. He was suspended from office and the Hon. John C. Dancy, was appointed to fill the position until the meeting of the General Conference.

Dr. Jackson said that the money was tied up in the Penny-Prudential Bank which failed and that he would make good every cent. The bishops however, refused to consider his proposition and suspension followed.

Dr. Jackson is a prominent candidate for the Episcopacy and his friends declare that the action was to get him out of the way. He will appeal to the General Conference.

NEGROES DIVIDE CHURCH

Colored Bishops Opposed by Southern Episcopalians.

Whether negro congregations of th Episcopal Church in the South are t have bishops of their own race ha caused a division of opinion amon dignitaries of the Church, it develope yesterday. A commission appointed t investigate the matter submitted ma jority and minority reports. The ques tion will come before the general con vention in St. Louis next month.

The minority report, which oppose elevation of negroes to bishop, i signed by the Rev. Dr. Stires, of Nev York; Judge Joseph Packard, of Balti more, and the bishops of South Caro lina and Georgia.

TRIBUNE
New York City
SEP 25 1916

Church - 1916

WHAT THE CHURCH CAN DO.

The Christian Recorder 7/13/16

"'Not by might, nor by power, but by My Spirit, saith the Lord."

The Church needs no other weapon than the Spirit of God.

For the Church these words should ever be the motto: "Seek ye first the Kingdom of God and His righteousness." There is nothing else fundamental to the Church's needs.

The problems of the Church are moral and religious, and these problems are not of material things, but of the Spirit. The Church must work upon the minds of men, upon their souls. It seeks to turn their minds in the right direction, not to do anything else; for once their minds are turned aright everything else becomes right.

No method is effective for the Church which does not affect the heart of man.

Take the so-called Negro problem. We have many efforts at solution, many suggestions; but the real problem is one of attitude of mind and heart. The white man's side of the problem is whether he will or will not treat the Negro as a man, as a son of God as a Christian—whether he will not include the Negro in the idea of Christian Brotherhood. As soon as the white man does that the Negro problem is solved. We mean that as soon as the white race is willing to acknowledge in fact what it preaches, and has taught other races to preach, in theory, the UNIVERSAL BROTHERHOOD OF MAN, then the RACE PROBLEM ceases.

But now we have a problem merely because we take a different attitude toward a thing if related to a Negro than if related to a white man.

The white man says that all males 21 years of age shall vote, and immediately tries to shut out black men 21 years of age.

The white man says that a man shall be tried by a jury of his peers, and immediately tries to keep Negroes off the jury, even in a Negro's trial.

The white man opens a hotel and advertises rooms $1.00 to $3.00 a day, and a gentleman engages a room, sending his check for $9.00 for three days. The check is accepted, the room assigned; but when the guest arrives and he is seen to be colored he is turned away, even at midnight.

The white man says all governments derive their just powers of governing from the consent of the governed, but insists that Negroes be governed without their consent.

The white man says education is best for the safety of the country, but systematically deprives the Negroes of educational privileges.

The white man says that the laborer and renter is the man who actually pays the taxes and on this ground figures where it is the State's duty to educate poor whites, but he would have poor Negroes receive only the funds for their schools which they pay by direct taxes.

If taxes are raised 10 per cent., the white landlord takes that as an excuse to raise rent 15 per cent. He does not lose anything but makes his tenants pay the extra tax and give him an extra percentage for his ownership; but if the tenant be black, it is denied that he pays the taxes.

The white man says that the greatest good can come to labor by organizing and collective bargaining, etc., but he won't apply the principle to Negroes.

The white man says thrift and industry are to be encouraged, and if a young man comes from the country and buys a home in a respectable neighborhood, he is applauded if white, often mobbed if black.

The white man says there is a heaven where all are equal, and in his churches he is preparing to go to that heaven. He throws his doors open to all persons, sometimes puts up a sign "Strangers welcome, seats free"; but if a Negro stranger goes in the welcome falls below 32 degrees Farenheit, and if he is converted and wants to join that church, while there may be rejoicing in heaven among angels, there is none in this white congregation.

The white man says that the Lord's Supper is one of the Christian's sacraments, and gives his invitation—"All ye that do earnestly repent," etc., "draw nigh and take this sacrament." But if a black face should draw nigh there would be murmurings.

This then is the race problem, the unwillingness of the white man to apply the SAME STANDARD to the Negro as to himself, to use the same logic with the Negro as with himself and to include in the same CHRISTIAN BROTHERHOOD the Negro with himself.

The Negro problem is not a matter of dollars and cents. For if a Pullman car berth costs $5 and a white man has the $5 to spare, and a Negro has it not, and on this account the white man rides in comfort during the night while the Negro does the best he can with a day coach seat, that is no Negro problem—that is a financial problem, and would be the same if there were two white men—one with $5 and one without. But when there are two persons each able and willing to pay and one is accepted because he is white and the other rejected because he is colored, then there is a problem.

If all first-grade teachers, teaching 50 children get $40 a month to start off with and a white teacher passes a first grade and a Negro gets only a third grade and the Negro gets $20, while the white one gets $40, we could not object because that is a problem of efficiency and education. But if the Negro studies hard and equips himself, passes the same examination as the white teacher, receives a first-grade certificate and teaches 70 pupils, and receives only $35 while the white teacher with the same grade certificate and no greater experience and fewer pupils receives $50, that shows race prejudice.

This white man in whose mind there is the Negro problem can be reached through his religion. If religion should be vigorous enough to concern itself with this life, and frankly face these problems, it would matter but little that the powers of darkness were against it,—it would solve the problems. In one sense the solution of the Negro problem is largely the duty of the Church, that portion attended by whites. Is it doing its duty?

EAGLE

Brooklyn, N. Y.

CHURCH BANS ON AMUSEMENTS.

The Methodist Conference, in voting not to lift the ban on card-playing, theater-going and dancing, is merely continuing the tradition of that Church toward amusements. But now that the Presbyterians at Atlantic City have recommended with emphasis that the officers of their churches refrain from smoking, the question of church bans on amusement and recreation will be brought to discussion again, and that sort of discussion can hardly be helpful to the churches.

The whole trouble comes from the demand of many good people that they shall have rules to live by instead of principles for the guidance of their consciences. Whether theater-going is bad for a man depends very much on the sort of plays he sees. There are some plays by which a man's spiritual life would be quickened in a way which few sermons could achieve. There are other entertainments given in theaters which are bad for everybody—actors and audience alike—and there are others through which only armored innocence can go unscathed. Whether card-playing hurts a man depends on whether he makes of it merely a diversion for his mind or whether it becomes an obsession, a waste of valuable time or possibly a means of livelihood, and like discriminations can be made in regard to dancing. Whether a man shall smoke is not a question for his church but for his physician, or possibly for his wife in case his income is so small that his smoking deprives his family of proper comforts.

Rules are popular because they save the need for thought, a fact which was brought out strikingly in the Methodist Conference. For years Methodists have worked to secure a modification of their discipline, and this year the change would have been made but for the vote of a hundred negro delegates in favor of the old restrictions. That vote represented the members of the Church with the shortest experience in thinking for itself and probably in the greatest need for hard and fast rules to guide their conduct, and their limitations are imposed upon the entire Church. As for Presbyterians and smoking, we give it up, the only certain thing being that the recommendation will be widely ignored. Both regulations overlook the fact that a man's responsibility not to do [illegible] which harm either his body or his spirit is personal and cannot be delegated to or assumed by any corporate body whatsoever.

BALTIMORE, MD. SUN

2 1916

Why Require Campmeetings To Be Licensed?

TO THE EDITOR OF THE SUN—*Sir:* Please allow me space in your paper to say that my attention has been drawn to the fact of a bill that is likely to be brought before the Legislature at this session compelling all campmeetings and bushmeetings to license to hold their meetings in all of the nine Eastern Shore counties. Campmeetings have been conducted for over 100 years without licensing, and it seems hard that the legislators of 1916 will put this unnecessary financial burden upon the campmeeting committees and cause them to pay a license for an opportunity to make it possible for people to find God. Men have to pay taxes on everything they possess, except their religion, and it looks very much like the time will come when they will have to get a license before they can get saved from sin, just as they do to get married.

Now, if camps and bushmeetings are to be licensed then make every church get a license to conduct its meetings. The white people who conduct their camps and bushmeetings have as much order as they have in a church, and if the negroes cannot conduct an orderly meeting and do have trouble, then deal directly with the negro, but don't compel orderly white people to s[illegible] account.

If Queen Anne's count[illegible] shut the door to the Kingd[illegible] it do so, and some one [illegible] for it at the judg[illegible] evangelist who felt [illegible] a 10-day meeting [illegible] and he could [illegible] godly law [illegible] to conduc[illegible] a church [illegible] right—"e[illegible]

according to the dictates of his own conscience." Our fathers fought for liberty, and anything that is worth fighting for to obtain is worth fighting for to retain.

Don't let it be said that such an honorable body of men as constitutes the Senate and the Legislature of 1916 passed such a bill and enacted such a law as to compel camps and bushmeetings to license.

WILLIAM H. VICKERS, Evangelist.
Cambridge, Md., Feb. 11.

SUN

New York City

SARATOGA, N. Y., May 4.—Union of all the Methodist Episcopal churches in America is indorsed in a report submitted to-day to the General Conference by the commission on federation, which was appointed in 1912, to cooperate with the Methodist Episcopal Church South and the Methodist Protestant Church and bringing about Methodist unity. The report was referred to a special committee, which will report with a defini recommendation.

The commission asserts that "the o. relief from a situation that is, from t the Christian and economic standpoi indefensible if not intolerable and ci inal is to be sought in the unifying the Northern and Southern churc which have declared themselves to b one origin, equally apostolic and of equ standing as Methodist churches."

A recommendation is made that a special commission on unification be appointed to serve during the next quadrennium, to consist of four Bishops, eight ministers and thirteen laymen, and to be "fully authorized to conduct negotiations with the Methodist Episcopal Church South and the Methodist Protestant Church, and with other Methodist or kindred bodies if occasion should arise."

The principal plan for union is one recommended by the Southern Methodists, who suggested one general conference and three subordinate conferences in the East, West and South.

Considerable difference of opinion exists over the place the negro members would have under the new plan. One proposition calls for a fourth subordinate conference with negro members, and another would separate them from the proposed combination entirely and place them in a conference by themselves, with only fraternal relations with the united body.

Efforts to-day to open to all delegates the meetings of the committee on episcopacy, the most powerful in the church, proved fruitless, and the conference voted to authorize secret or, as they were termed by some speakers, "star chamber" proceedings. The committee transacts all business relative to the assignment and residences of the Bishops.

THE EDUCATION OF THE MINISTRY OF THE RACE.

The Christian Advocate 8/10/16

The ministry has played a great part in the development of modern civilization. They were the monks of the middle ages who preserved the Latin culture and who were at bottom responsible for the rise of modern learning. They were the preachers of early New England who guided the fortunes of early American civilization and they are the missionaries to-day who are largely blazing the economic and intellectual as well as the religious and moral pathway in heathen lands.

Religion is and always has been a most potent force in human development; and especially in the case of the less highly developed people's religion and religious exercises take the most important place, and the religious teacher is the most influential person.

In the uplift of the Negro race, there is no greater factor than the Church. For whatever may be the waning influence (if we should grant so much) of the church on the white race, whatever may be the future of Christianity upon European nations, it stands out in bold relief that the greatest institution of influence in the Negro race is the Christian Church. And whatever his faults, and he has them, the Negro minister represents the most potential leadership in the race to-day. No people were ever in the firmer grasp of their religious leaders than the Negro race. Indeed, for three-fourths of the Negroes the only leadership they have is that of the preacher.

There are 30,000 Negro ministers who are the preachers of 4,000,000 Negro church members, or 40 per cent. of the race, and who are the sole leaders of at least 3,000,000 more who do not hold church membership, but are under religious influence. These preachers supervise $60,000,000 of the property of the race, or 16 per cent. of the same.

Every city and town in this country feels the influence of the Negro preacher, not only in religious affairs, but in business, in politics and otherwise. The biggest businesses of the Negro race, including printeries, banks, insurance companies and general mercantile companies are those under the domination of the Negro minister. Most of the private schools of the race, most of the hospitals, reformatories, orphanages, homes for aged and infirm are the products of the thought and work of the Negro preacher.

One hundred years from to-day we trust that we shall have developed men who will relieve the preacher of all of his secular duties and be able to do them far better than he is doing them to-day. For as a rule to the extent that the minister engages in secular affairs, to an equal extent does he neglect the deeper spiritual things.

But there is before us one great cause for alarm; and that is the neglected training of the preachers.

There enter the Negro ministry **every year 2,000 men; less than 25 of these have had a first-class college course; less than 50 are graduates of theological seminaries; less than 300 have a grammar-school training.** At least 1,600 of them are practically uneducated. Yet they are the leaders, and by virtue of long tradition and organization and discipline, as well as the ever powerful appeal to religious feeling, they will continue to lead for many years to come. For whatever may be said of their lack of education, they are at the head of the group they lead, in native ability, quickness of perception, and are capable of wonderful improvement.

That these men have no training for their calling is not their fault entirely. There is but little incentive for them, and less opportunity. There is much better opportunity for the training of 2,500 physicians than for 30,000 ministers. There are ten, yea twenty times the facilities for training 25,000 teachers than for 30,000 ministers.

Yet, in very, very few communities does the doctor or teacher equal the minister in influence; and in many cases an intelligent physician or teacher is driven from the church. There are far better facilities for training carpenters, blacksmiths and dressmakers than for training ministers.

This is not as it should be. The minister should be equal in intelligence to any other man in the community, for if he is not he can retard progress merely by appeal to prejudice. But if he is intelligent, he can rally the forces for progress as no other man can.

The need of an educated Negro minister is great for the masses of Negroes, but in our opinion it is even greater for the educated and well-to-do Negro. Racial conditions in this country demand that the Negro at least keep a firm hold on God. Negroes are learning new philosophy; they are reconstructing their theology (shall they do it alone?) in which the horrors of hell fire are not what they were in their childhood; they are not held by the same **sort** of preaching that held their grandfathers. The thoughtful Negro gets confused by a Christianity which seems to permit its preachers to be silent against lynching, disfranchisement and industrial discrimination. He believes that the great mass of white preachers strain at a gnat and swallow a camel, and white Christianity as practiced in America has no message for the educated, thinking Negro. Where, then, shall we turn?

When he leaves the Negro church he has nowhere to go. We are sorry to say it, but it is, nevertheless, true that but for the Negro church very many intelligent Negroes might become infidels. With all its faults the Negro church voices the ideals and spiritual aspirations of the race as they cannot be found elsewhere. The day the Negro preacher loses the intelligent of the race, that day hope goes; that day will be a sad day not only for the Negro but for America.

What should be done?

This: A vigorous campaign of education. Our Conference examinations should be made more rigid. Our reading courses should be insisted upon. **No man should be allowed to pass from one class to another who cannot pass the examination. No man should be ordained who will not study. If we insist on this we will mightily improve our ministry.**

The Methodist Churches should co-operate in running a big Bible school. Ministerial institutes should be held in all parts of the church. These institutes, manned by experienced men, should be co-operative among all denominations. Philanthropists have neglected this class of education in their desire to promote industrial education. We should encourage them to see that the education of the preacher is perhaps the most important phase of Negro education to-day.

We should encourage practical education, insisting on four things: (1) The English language, spoken and written; (2) the Bible and its history; (3) Social science; (4) History in general and in particular of the Church.

We have neither time nor money, and our men have not the preparation, for us to try to give the so-called higher studies, desirable as they may be. There are good theological schools where the better trained students can go, and we can encourage them to go; but the greatest good for the greatest number demands that we do more than we have been doing for the 25,000 trained ministers of the race, and the 2,000 who enter it each year wthout proper preparation.

We believe if a campaign were started that $10,000 or more could be easily raised in our Church alone to start this work. And who will say it should not be started?

REGISTER
MOBILE, ALA.

BIBLE SCHOOLS FOR NEGROES INITIATED

Special To The Register

EVERGREEN, Ala., March 26.—Rev. A. F. Owens of Selma University, laboring under appointment of the Home Missions Board of the Southern Baptist Association, with headquarters in Atlanta, Ga., has just closed here a two days' Bible school for colored Baptist preachers, Sunday school leaders and missionaries.

During the week the instructor established Bible classes at Greenville, Evergreen, Georgiana and Brewton, completing the chain of Bible classes at the prominent centers on the Louisville and Nashville from Montgomery to Mobile, inclusive.

The object of the work is to offer systematic instruction in the English Bible to preachers and missionaries who cannot attend a regular school.

The chain of Bible classes which is considered extension work of Selma University is now extended to Tuskegee, Notasulga, Fort Davis, Selma, Demopolis, Camden and other centers. The classes will be visited monthly, systematic lessons given out and lectures on the lessons assigned.

More than 300 pastors and other Bible workers have registered in the classes.

New York Herald
6 February 1916

NEGROES TO USE ST. SAVIOR CHAPEL

The beautiful Chapel of St. Saviour, given by August Belmont as one of the seven Chapels of the Tongues at the Cathedral of St. John the Divine has been given for the exclusive use of negroes on Sunday evenings. This is the central chapel of the group, which is built about the ambulatory.

Negroes in such large numbers have attended St. Jude's Chapel, in West Ninety-ninth street, that their quarters became too small. St. Jude's is a negro mission of St. Michael's Episcopal Church, Amsterdam avenue and Ninety-ninth street.

Bishop Greer hopes soon to put into operation his project to have one chapel for each principal nationality in the city. St. Saviour's Chapel has been set aside for Oriental services.

St. Boniface's Chapel, which was erected by the late Mr. and Mrs. George S. Bowdoin, soon will be consecrated. It will be used for services in German.

Commercial Appeal
Memphis, Tenn.
OCT 22 1916

Training Negro Laymen.

Next week there will be held in Atlanta the second convention of the laymen's missionary movement exclusively for negroes. Another was held a few weeks ago in Birmingham, Ala. Both of these conventions have the same white leaders, and many of the same speakers, as the recent series of laymen's conventions held throughout the south. Rev. Dr. D. Clay Lilly, district secretary, is in charge. There are also a number of negro speakers.

Significantly, the greatest attention was centered upon conditions among the negroes themselves. One colored speaker showed a map of his own county, pointing out that most of the pastors of rural churches among his race "are foraging on the congregations on Sunday," living in towns and doing no pastoral work.

These laymen's conventions are designed to equip leaders among the negroes themselves; and likewise to call the attention of the white churches to the present needs of their dependent neighbors.

Church — 1916
CHRISTIAN Advocate
New York City
MAR 30 1916

A Bishop of African Descent

By I. L. Thomas, D.D.

A Bishop of African descent is not a new question in the Methodist Episcopal Church. It was under consideration by the General Conference in Baltimore in 1876. Some may have taken it as a joke—the agitation and plea coming so soon after the emancipation of the race. Looking back forty years since that time we see evidences of remarkable development and progress from the training received from our white brethren and, therefore, the question of a Bishop of African descent is not a joke today.

The consideration of this proposition is based upon the need of three hundred and twenty-five thousand colored members that is not supplied by the present episcopal supervision and cannot be, because of conditions for which our Bishops nor the colored members are responsible. In view of this fact there are many persons in the Church who realize that for the wider spread of the kingdom of Christ and the uplift of the race in the United States the time has come when the General Conference should take a definite action upon this long-pending question. The General Conferences of 1896 and 1900, respectively, are on record admitting that there are men in the Church among the colored membership who could fill the office of a general superintendent and that there was need among the colored people for indigenous leadership—not absolute but relative.

The colored membership of the Church cannot make the progress in reaching the masses of our people as may be expected, and reasonably so. The various operations of the Church reveal the fact that there has been an adjustment of race conditions in the United States, with the exception of the episcopal office, and there are many who feel that if the Negro were elevated to the general superintendency it would give race prejudice an opportunity to misrepresent the situation.

In the discussion of the colored membership some say: "Let the General Conference elect a man of African descent in the regular way and leave it to the Board of Bishops to assign him to the Conference over which he may preside." But as a matter of fact, who believes that the General Conference, in the face of conditions in this country, will elect a colored man according to the above suggestion? As we look at this question from every angle it seems that there is only one of two ways that a colored man could be elected without restriction. First, the General Conference agreeing to a proposition that in the number to be elected one shall be of African descent. Who believes that such a plan would meet the approval of the body? Second, that a white man, with a chance to be elected Bishop, knowing, however there are only ninety colored delegates in the body, would be so magnanimous as to step aside in order that a man of African descent might be elected.

Some have decorated Negro general superintendency with anticipated fancy, saying in rhetorical expressions and otherwise, to the colored membership, "Be patient. The thing you desire and deserve will come at the next General Conference." The Negro who has been credulous in the matter has followed that joke for years and it has left him at the close of the General Conference in the wilderness, crying, "I am lost," but today his eyes are open and he sees the situation and realizes that to try to ignore the conditions which exist would be simply child's play. The three hundred and twenty-five thousand colored members should not be deprived of racial episcopal leadership. The General Conference nearly sixteen years ago said that such leadership was necessary. There is only one way, in our judgment, at present that such recognition might be given the people who are asking for it almost unanimously, and that is to pass the Mississippi Conference amendment. If the request of those loyal members is not granted, though it is almost absolutely within the power of the white members to do so, then we will have to wait indefinitely. We plead, however, with the Spring Conferences to pass the Mississippi Conference amendment—Bishops for races and languages. The amendment, in the judgment of some, may not be as direct as it should be, nevertheless, if it is adopted it will make it possible that the colored membership may have racial episcopal supervision. Some say that if the amendment is adopted the colored work under the limited episcopacy would not necessarily have to be under a colored man. While that is true, we believe that the General Conference in its election would have respect for the request of the colored membership and would not give them leadership that would be embarrassed by social conditions.

The agitation of this question has been mainly upon the ground that the need of episcopal leadership, such as we are considering, would not hamper men in the high offices in going among the people inspiring them to larger endeavor. It will mean much in the way of encouragement to give this large membership one or more Bishops in the Church, whose episcopal supervision would be in this country. Such recognition would be equal to that in the distinctively colored Methodist bodies and would enable the Methodist Episcopal Church to do more for the millions of colored people in this country who are not under the influence of any particular Church.

In spite of our tendency to have things otherwise, we are in the midst of conditions in this country that have made a very peculiar situation in Church and State. We all know what the theory of the Church is, and we also know that the practice of the Church does not harmonize with its theory. We are blaming no one for that. Some of our brethren do not want any color line in the theory of the Church, which is based upon New Testament standard. But what about the practice? Is there not a color line? We have observed that in the discussion of Bishops for races and languages objections have been raised to the proposition that such episcopacy will put in the Constitution of the Church a segregated law. It has been said that after so long a time usage becomes law. If that be true then in the spirit of the law, as seen in practice, there has been segregation of the superintendents of the races in the fields of labor. In the Methodist Episcopal Church there has only been one race, up to this time, that has had the general supervision of the work of the kingdom of Christ. The people of the respective races, with a few exceptions locally, have worked among their own people. It has been said by some people that the only people in the Church who are agitating limited episcopacy are the colored members. If that statement is intended for criticism it is unfair and unjust because these people have a proposition to confront different from any other people in the Church and because of that situation we feel the need of leadership as probably no other race. Race prejudice, we are sorry to say, yet it is true, has drawn the color line against the Negro and we are affected by it, both in Church and State.

The Negro has been in training in the Methodist Episcopal Church from its beginning in America and has a claim for episcopal recognition based upon a need that under circumstances in this country can only be supplied by racial episcopal supervision. In making this plea we desire to be thoroughly understood that the ministers and laymen in the colored Conferences have no desire that our general superintendents cease to come among us. They have been in all these years of great inspiration and blessing to us and we desire that they may continue. We are pleading for representation in the episcopacy because the Bishops themselves have faced situations which were very embarrassing, due to the fact that they were holding in certain communities a colored Conference. They have been an inspiration to us by their words of wisdom and their spirit of brotherly love.

Baltimore, Md.

The Language and Race Bishops

By I. Garland Penn, Corresponding Secretary Freedmen's Aid Society

It is due the ministerial and lay voters upon the Mississippi proposition for language and race Bishops that they should have all the light possible.

Bishop Neely's article in THE CHRISTIAN ADVOCATE of March 16 will in two distinct cases unintentionally convey impressions contrary to the facts. The Bishop says:

> "The form of words in the amendment is far from clear, and its adoption would mar the simple and distinct phrasing of the Constitution. When it was originally written it was a makeshift, apparently designed to sidetrack an issue and haste may have prevented exactness." This writer knows the whereof of the framing of the amendment and of those who framed it. It certainly was not a "makeshift."
>
> The original races and languages amendment was the *serious* suggestion of Bishop Merrill, one of the greatest of constitutional lawyers the Church has had. Following his proposal of such an amendment, the committee on episcopacy in the General Conference of 1904 spent an entire afternoon discussing its phraseology and perfecting it. It was likewise the case in the General Conference of 1912. The amendment is identical with that which received over five hundred votes in two General Conferences and which the colored people believe was offered in good faith and not as a "makeshift."

So far as it concerns them, our people know it to be a compromise, but in a matter of so far-reaching importance as is the episcopacy in Methodism, the Negro believes he will have to compromise and agree on constitutional limitation. It is not what he wants, but all he can get.

The second statement of Bishop Neely's which in all fairness to everybody should be corrected is that which refers to the voting in the colored Conferences. The Bishop selects one Annual and one Lay Conference out of twenty-eight Annual and Lay Conferences to suggest the impression that the colored people are not as anxious for the amendment as has been represented.

Let us see what the vote by Conferences reveals:

	Ministerial		Laity	
	For	Against	For	Against
Atlanta	60	12	60	1
Central Alabama	42	38	59	0
East Tennessee	41	13	44	1
Florida	93	3	63	1
Little Rock	58	10	19	10
Louisiana	102	1	94	1
Mississippi	102	2	76	1
Upper Mississippi	58	57	31	5
North Carolina	73	5	61	1
Savannah	38	0	35	3
Tennessee	70	1	49	0
South Carolina	134	4	113	0
Texas	95	6	48	0
West Texas	50	26	54	1
Totals	1,016	178	806	25

In Bishop Neely's article he gives a negative vote of twenty-one in Mississippi when it is only *two*. In Little Rock Lay Conference the vote is nineteen for and ten against.

It will be seen that Negro ministers are voting for the proposition six to one and the laymen thirty-two to one.

The real situation is this: The Negro is agreeing in this amendment to constitutional limitation. As I see it, the time of such agreement is the opportunity of the Church to settle the Negro's need of indigenous supervision, which has been admitted, and do no violence either to him or the Church, but help both. On this basis I support the measure as a Methodist anxious to settle a question up for years in a way that best conserves all interests in the Church rather than as a Negro desiring to see one of my race advance to a larger field of usefulness, however much that may be to my liking.

Really the Church ought not to let the opportunity pass for the following good reasons:

It shifts responsibility more largely upon the Negro. It means he agrees to do more for himself, although our white people may not do less.

It will aid Methodist unification, white and black. Some think to the contrary, but they have not thought soberly. They fail to see that there is a missing link in all the big things of this kind the Church seems anxious to do for a more effective and united campaign among both white and black peoples. This writer is one of five laymen in Methodism serving the Church in general office and therefore has no episcopal lightning rod upward. Only the largest advance of the kingdom of Jesus Christ among both white and colored people interests me. I beg therefore to give

my honest belief that the time was never so ripe as now for doing the greatest thing for the Kingdom by Methodists *together*.

Our Church needs only to make good its affirmations as to racial episcopal leadership of Negroes within its borders to supply a "missing link" that will contribute in a substantial way to the workableness of a united American Methodist program.

Cincinnati, O.

GENERAL OFFICERS OF A. M. E. Z. CONFERENCE

LOUISVILLE, KY.—Following the election of four bishops, the general conference of the A. M. E. Zion Church proceeded to the election of its general officers.

The following officers for the various connectional positions were chosen, after a campaign almost as exciting and interesting as that which marked the election of bishops:

Dr. W. H. Goler, financial secretary.
Dr. J. Harvey Johnson, editor Star of Zion.
M. D. Lee, general secretary.
J. W. Crockett, manager publishing House.
The Rev. J. W. Martin, secretary of Education.
J. Francis Lee, Secretary S. S. Literature.
John C. Dancy, secretary Church Extension.
C. C. Alleyne, editor Quarterly Review.
T. N. Wallace, editor Western Star of Zion.
F. D. Douglass, general conference evangelist.
J. W. Eichelberger, secretary Sunday School.
Aaron E. Brown, secretary Variek Christian Endeavor.
Mrs. Annie A. Blackwell, corresponding secretary W. H. and F. M. Society.
Mrs. Randolph, president W. H. and M. Society.
Mrs. Geo. W. Clinton, secretary Buds of Promise.
Mrs. C. R. Smith, treasurer.
The Rev. J. W. Wood, secretary of Missions.

The news of the retirement of Bishop Israel B. Scott, who had charge of the work of the M. E. church in Liberia and other parts of Africa, will be received with regrets by those who know him and those who knew of him. According to the notes of the general conference now in session at Saratoga Springs, N. Y., he was retired at his own request. It is most significant, coming at this time, when the question of Negro bishops in the M. E. church is at its height. The appointment which was made a few days ago, was considered an entering wedge, and, perhaps, a tryout for Negroes in the very high office of bishop. There can be no criticism of the retirement one way or the other, as it concerns the individual or the church, because whatever facts warranted it are known to one and the other, and as church matters go, is without condemnation. That is to say, the church is more willing to receive the services of good able men than to dispense with them. The same is true of any church.

LIVING CHURCH
MILWAUKEE, WIS.
JUN 24 1916

THE PROPOSED COLORED EPISCOPATE

To the Editor of The Living Church:

IN a recent issue the Rev. W. Y. Beaven, in advocating the Suffragan Episcopate plan proposed by the Bishop of South Carolina for the colored people, observed that "when the blacks have been left to themselves they have as a race sadly deteriorated in morals and religion. They can do very little without the white man's help."

When Mr. Beaven penned this sweeping generalization he had apparently forgotten Burke's famous warning to the English people in the days of the American Revolution, viz.: that you must not indict a whole people. As a matter of fact, the United States Census reports most conclusively traverse the finding of Mr. Beaven and those who have come into intimate contact with the colored people in the United States have made no such discovery, but rather the opposite. The Hon. Josephus Daniels of North Carolina, Secretary of the Navy, at the commencement of Harvard University on the 7th inst. adduced figures and facts supplied to him by the census authorities completely at variance with the animadversions of Mr. Beaven.

But perhaps Mr. Beaven has data upon which he founds his indictment: and as he is an enlightened spiritual leader would it be too much to ask him kindly in the interest of truth and fact to give specifications and a bill of particulars?

The Bishop of South Carolina has himself admitted that he cannot come into close personal contact with colored people, that the sentiments of the people among whom he lives, whose society he prefers, and upon whom he depends for his daily bread, would not tolerate his doing as his Master and Exemplar the Son of God did, receive and eat with [social] Samaritans, publicans, and sinners, or, as the apostle to the Gentiles, from whom he claims spiritual and official lineage by tactual succession, become "all things to all men that he might save some," while rebuking his recreant episcopal brother Peter who dissembled and withdrew and separated himself, fearing criticism for eating with the uncircumcision. Will Mr. Beaven tell us how much real uplift, dynamic, civilizing, transforming power there is in informally visiting a congregation of people on rare occasions, dressed in a garb which marks and emphasizes unapproachable distance? Or how much more there will be when he stays away and deprives them of the slight contact of vision, but sends by the hand of an intermediary, called a Suffragan? As a matter of fact how much real helpful contact is there between the Bishop of South Carolina, on his own confession, and the few colored people to whom he ministers? Does not the household servant actually get more of the indefinable something Mr. Beaven refers to than the colored priest or minister or layman from the Bishop?

I wonder if Mr. Beaven knows anything about the progressive colored people who win Rhodes scholarships at Harvard, paint pictures that win prizes abroad and hang in the Louvre, produce music rendered in the great choral festivals in the Cathedrals of England or in churches like St. Thomas' in New York, write text books adopted by many of the leading colleges of the United States? It would be interesting for Mr. Beaven to tell us the number of the colored communicants he is ministering to, thus saving them from the sad deterioration which he bewails, and perhaps the further fact, how many colored communicants there are in the diocese of Easton. It might put that diocese on the map for its obedience to our Lord's command to "preach the gospel to every creature" and to the Petrine vision to "call no man common or unclean." It cannot be pleaded that there are no colored people on the eastern shore of Maryland.

Mr. Beaven ought to be advised that his sweeping indictment is the brand of nectar, alas, too much relied upon in the Protestant Episcopal Church to attract the colored bee. While other communions are stretching out the helping hand and saying the encouraging word to win and attract to Christian bodies so much easier to comprehend and conform to than our highly developed and complicated system, Mr. Beaven and his confreres cast firebrands of wholesale denunciation to plague the workers already beset by the inherent trials and difficulties and repel the people by confirming their suspicions that the Episcopal Church is a white man's Church and that insult and humiliation are the portion of every colored Churchman.

Dear Mr. Beaven, kindly give to the world the facts and figures as to the sad deterioration of the colored race in America, except those who are presided over by our diocesan Protestant Episcopal bishops.

Washington, D. C. WILLIAM V. TUNNELL.

CHRONICLE TELEGRAM
Pittsburgh, Pa.

Episcopalian Commission Split on Negro Question

Failing to agree on the proposal to have Negro bishops to supervise Negro churches the Joint Commission of clergy and laymen appointed at the last triennial General Convention of the Protestant Episcopal Church has prepared two opposing reports to be submitted to the General Convention, which begins the 8th of October next in St. Louis, Mo. according to a press dispatch published from New York. The majority report, it is said, recommends the establishment of a separate racial district for Negroes in the South, relieving bishops of Southern dioceses of further jurisdiction over the thousands of Negro members of the Church and the election and consecration of a Negro Bishop or Negro Bishops at large. The minority report recommends instead that some Southern diocese soon shall take advantage of its present right, according to the canons of the Church, to elect a Negro suffragan Bishop to serve under the white Bishop of the diocese. Those of the minority suggest that the system proposed by the majority will inevitably tend to weaken in the white man the sense of responsibility for the Negro.

DISAGREE ABOUT NEGRO BISHOPS

New York, September 4.—A joint commission of clergy and laymen appointed at the last triennial general convention of the Protestant Episcopal Church to consider the proposal to have Negro bishops-at-large to supervise Negro churches, has failed to agree and has prepared two opposing reports for the next general convention beginning October 8 at St. Louis.

The majority report recommends the establishment of a separate racial district for Negroes in the south, relieving bishops of southern dioceses of further jurisdiction over the thousands of Negro members of the church, and the election and consecration of a Negro bishop or Negro bishops-at-large The minority report recommends instead that some southern diocese soon shall take advantage of its present right according to the canons of the church to elect a Negro suffragan bishop to serve under the white bishop of the diocese.

The dissenting report suggests that the system proposed by the majority will inevitably tend to weaken in the white man the sense of responsibility for the Negro.

THE NEGRO IN THE GENERAL CONFERENCE

It is safe to say that the Negro never made a better impression upon a General Conference of the Methodist Episcopal Church than upon the General Conference now in session at Saratoga Springs. In addresses, in presentation of resolutions, in points of order and in general demeanor the colored delegates have conducted themselves with intelligence, dignity and good manners that have called forth nothing but praise on every hand.

One of the greatest debates of any General Conference of the Methodist Episcopal Church was a debate on the report on Social Service which related particularly to the labor question. In this debate President M. S. Davage of George R. Smith College, Sedalia, Mo., secured the floor and made one of the most logical speeches of the entire debate, and a speech that was received with tremendous enthusiasm. It is safe to say that the Negro delegates have participated more in the work of the General Conference at this session than ever before. There has been no Negro Day with the usual mistakes and laughter. The colored delegates have been interested in the affairs of the General Conference of various phases and of a wide range. They have been no less interested in the affairs of the race than heretofore, but they have been interested in the questions which concerned the Church at large and they have made an exceedingly fine impression.

Church—1916

Causes and Reasons for Having Under Consideration Resigning.

Given at Eufaula, Ala., last November, 1915. By President J. H. Eason.

1. It is being talked that I am threatening to resign the Presidency of this Convention on account of the passage of the 100 trustee measure. I am not considering it on that issue alone. I regret the passage of the measure but I would not resign for that alone and by itself. I regret it for the reasons.

1. That it adds another change in the Charter and constitution, of which already we have so many. Many changes in a fundamental document stamps the people it represents ordinarily, as being of only primary intelligence.

2. The white Baptist are cutting down the Trustees of their schools, and they are the standard of intelligence; then it may be the Governor will judge us as being very unintelligent in raising ours to one hundred.

3. Because it may be hard to work. But there are other reasons that I am considering tendering my resignation as President of the Alabama Colored Baptist State Convention.

1. There are officials working with me, that I feel are disloyal and treacherous.

2. I am inclined to be methodical in the work of the Denomination while my brethren seem to be inclined to presist in doing the work without rule and in a catch-as-you-can and desolatory manner. There is some evidence that I am disposed to use myself for the cause and some of the other leaders of the State work are disposed to use the cause for themselves.

3. The centralization of interest on one part of the work of the Denomination is so complete that I am embrassed in my efforts to maintain and advance other parts of the State work.

4. I am getting older now and can't afford to work as hard as I have been working, and that for nothing, to keep the work together, encouraged and advancing. Those closely associated with me in this work do not render much help, in the way of thought, travel and money.

J. H. EASON.

Dr. Gilbert

Our brilliant Dr. John W. Gilbert is a favorite with the M. E. Church, South, and through him and his growing influence, that church is doing much for our church in order to increase its equipment for service. A school of Theology has been established at Paine College, with Dr. Gilbert as Dean, for training of young ministers for more efficient leadership among our people. Twenty-four hundred dolars have been set aside annually for scholarships to be used by young men studying for the ministry at Paine College. By a recent action of the Board of Bishops of that Church, Dr. Gilbert will have access to the conferences and pulpits throughout the connection to make appeals for the work being done in Paine. At the latest session of our General Board, fitting resolutions which appear in this issue, were adopted expressing endorsement and appreciation for such Christian philanthropy on the part of the M. E. Church, South.

SELF-CONSTITUTED LEADERS AND RACE EPISCOPACY

Southwestern Christian Advocate

Zion's Herald in its last issue has a three-column editorial against the proposition to provide Bishops for Races and Languages. This paper, which has ever been the friend of the Negro and the champion of liberty for every man bases its objection on the ground that the proposition draws the color line, and that "the Methodist Episcopal Church knows neither color line nor racial distinction." Zion's Herald is in favor of electing a General Superintendent and assigning him to a Negro area. As far as the Negro is concerned, this is what he has asked of the Church, and the Church has had a long time in which to answer the request. The General Conference has recognized the need, and has put itself on record in declaring that the man was available, but still the election of a General Superintendent and assigning him to a Negro area is nowhere in sight, the good wishes and the strong appeal of Zion's Herald to the contrary notwithstanding. 2/10/16.

Zion's Herald makes a thrust at what it calls "self-constituted leaders." Zion's Herald says: "It is a matter of surprise and genuine regret that some of the self-constituted leaders among them should now have changed their attitude and be advocating this proposition." We would like to have from Zion's Herald's "Who's Who" the list of the "self-constituted leaders." This is not the first time that such a thrust has been made at the Negro. The same charge can be made against the leadership of any group of members in the Church. The sentiment which now prevails in favor of Bishops for Races and Languages is not that merely of a self-constituted leadership, but it is the sentiment of our 350,000 Negro members, not the last man of them but an overwhelming majority. The Lay Electoral Conferences of 12 of our Annual Conferences have voted officially on this proposition, namely, East Tennessee, Tennessee, North Carolina, South Carolina, Savannah, Central Alabama, Atlanta, Texas, Mississippi, Upper Mississippi, Louisiana and Little Rock. These 12 Lay Electoral Conferences have given an aggregate vote of 683 in favor of the proposition, with only 22 votes against it. It would appear that the voice of the self-constituted leadership is made rather emphatic by this appeal from our laymen who better than all known the needs of our work. The vote of the Lay Electoral Conference of the Little Rock Conference, which has just met, is the only Lay Conference among our Colored Conferences which has given a vote against this proposition, the vote being 10 for, 19 against, while the ministerial vote of this conference was 58 for and 10 against. The ministerial vote of the group of conferences named was 872 in favor, with 149 against. This is a very large vote and indicates thoroughly the position of the Negro.

Let it be understood that the Mississippi Proposition is not a Negro proposition. Originally it is Bishop Merrill's proposition and was started in the Rock River Conference. It is, in fact, the Rock River proposition, and twice has this identical proposition been sent down by the General Conference with an overwhelming vote. The vote in 1904 was 517 for, 27 against; in 1912, 520 for, with 45 against. Mark you, these votes were given in response to the clamor by the Negro membership for a General Superintendent. The first time that this proposition was submitted, in 1908, it was turned down by the colored conferences because they were told that a General Superintendent would be elected, and those who advocated the turning down of the proposition are among those who are now opposing the present measure. Let it be understood that the Negro realizes that this is a compromise, but it does not draw the color line any more than it is now drawn. The Negro is submitting to the compromise because he is convinced that this is the only way he can secure for himself an indigenous leadership.

Zion's Herald and our New England friends must take the responsibility for the emphatic vote which they hope to poll against this amendment.

National Negro Christian Congress.

Washington, D. C. POST

The national negro Christian congress, which will be in session here until August 14, opened yesterday at the Cosmopolitan Baptist Church, Tenth and N streets northwest. The congress is being held under the auspices of the National Evangelistic Ministers' Alliance of America. The Rev. Simon P. W. Drew, pastor of the Cosmopolitan Church and president of the congress, delivered the address of welcome. A special musical program, led by 10 voices of the Vermont Avenue Baptist Church, will feature the session today.

Raleigh N.C. Recorder Feb 16, 1916

Colored Baptists Get Together

By A. W. PEGUES, D. D.

On January 12 about three hundred delegates representing the various conventions, associations and individual churches in all parts of the State met at the White Rock Baptist Church, Dr. E. M. Brawley, pastor, Durham, and organized one Convention known as the "Union Baptist Convention of North Carolina," which is to take the place and do the work of the various bodies which were in operation before.

For the past twenty years there has been quite a sharp line of division among the colored Baptists of the State on account of the method and plan of work as represented by the National Baptist Convention and Lott Carey Foreign Mission Convention in both Church and Sunday-school work. For some years the brethren, some of them at least, begin to see that we could hope for very few beneficial results as long as there were divisions and strife among us. These brethren set out to create a sentiment for union. The effort took definite shape at the Sunday-school Convention held at Washington last August. The matter of union was brought before the National Convention, which met in New Bern in October and before the Missionary and Educational Convention, which met at Wilmington in November. Commissions were appointed by both of the above-named bodies to consider the feasibility and plan of union which culminated in the meeting at Durham.

At Durham the sentiment was unanimous for a Convention in which all the colored Baptists of the State could and would unite. We hope that was done. All seem to have gone away satisfied so far as the organization was concerned. The constitution is modeled very largely after that of the White Baptist Convention. The working part of the Convention consists of a Board of Missions of thirty-five members elected at large and one from each Association in the State. This Board appoints from its own members committees to represent and take charge of different phases of the conventional work. The general officers of the Convention are: Rev. G. D. Griffin, President; Rev. W. H. Moore, Recording Secretary; Rev. C. S. Brown, Corresponding Secretary; Rev. G. W. Moore, Treasurer; Rev. M. A. Tally, Statistician.

The first annual meeting of the Convention will be held at Statesville beginning Tuesday evening after the second Sunday of November.

Raleigh, N. C.

OUTLOOK

New York City

ARCHBISHOP SPALDING

The death of Archbishop John Lancaster Spalding, of the Roman Catholic Church will recall to the general public the very grea service rendered by Archbishop Spalding a a member of the Anthracite Commission which brought together the coal-miners and the coal-owners after the great strike, of 1902. Bishop Spalding, as he then was, was selected by President Roosevelt to serve on that Commission, primarily because of his interest in all labor questions and his special knowledge of such subjects, but probably also because of the great power and influence of his name among those miners who were of his faith. His appointment was accepted as an eminently desirable one by the public at large, and the parties to the dispute welcomed it without exception. There is no question that his efforts and personality had great influence in bringing about a satisfactory solution of that difficult problem.

As priest and prelate Archbishop Spalding was honored and beloved. Pope Pius X, at the time of the Archbishop's retirement from active work because of failing health some eight years ago, said of him: "Few bishops had so great an influence on the life of the people, even outside of religion and outside of the Catholic denomination, as had Bishop Spalding." He was consecrated Bishop of the Diocese of Peoria, Illinois, in 1877, and on his retirement because of ill health thirty-one years later was created titular Archbishop of Scyphopolis. In the earlier part of his career Dr. Spalding was, at his own request, assigned to a parish of Negroes in Louisville, Kentucky, and by his own efforts secured for his colored parishioners a church and parish house. His uplifting work among the Negroes at this period was notable and unusual.

Archbishop Spalding wrote much upon religious, social, and educational topics, and was the author of several books. He died at the age of seventy-seven. It is interesting to read that he was a descendant of one of the English colonists who first came to Maryland, and that his family in England were noted for having preserved their allegiance to the Catholic faith all through the days troublous to Catholics of the reigns of Henry VIII and Elizabeth.

ASSIGNMENT OF BISHOPS, A. M. E. CHURCH.

Christian Recorder

1. To the First Episcopal District: Philadelphia, New Jersey, New York and New England Annual Conferences. Presiding Bishop, Rt. Rev. Evans Tyree, M. D., D. D.
2. To the Second Episcopal District: Baltimore, Virginia, North Carolina and Western Carolina Conferences. Presiding Bishop, Rt. Rev. J. Albert Johnson, D. D.
3. The Third Episcopal District: Ohio, North Ohio, Pittsburgh and West Virginia Conferences. Presiding Bishop, Rt. Rev. C. T. Shaffer, D. D, M. D.
4. The Fourth Episcopal District: Indiana, Illinois, Chicago, Kentucky and West Kentucky Conferences. Presiding Bishop, Rt. Rev. Levi J. Coppin, D. D.
5. The Fifth Episcopal District: Missouri, North Missouri, Kansas, Colorado, California and Puget Sound Conferences. Presiding Bishop, Rt. Rev. H. B. Parks, D. D.
6. The Sixth Episcopal District: Georgia, North Georgia, Macon, Atlanta, Southwest Georgia, South Georgia and Augusta (Ga.) Conferences. Presiding Bishop, Rt. Rev. Joseph S. Flipper, D. D.
7. The Seventh Episcopal District: South Carolina, Columbia, Northeast South Carolina, Piedmont and Palmetto Conferences. Presiding Bishop, Rt. Rev. W. D. Chappelle, D. D.
8. The Eighth Episcopal District: Mississippi, North Mississippi, Northeast Mississippi, Central Mississippi, East Mississippi, Northwest Mississippi, Louisiana and North Louisiana Conferences. Presiding Bishop, Rt. Rev. William H. Heard, D. D.
9. The Ninth Episcopal District: Tennessee, West Tennessee, East Tennessee, Alabama, North Alabama, East Alabama, Central Alabama and South Alabama Conferences. Presiding Bishop, Rt. Rev. B. F. Lee, D. D.
10. The Tenth Episcopal District: Texas, West Texas, Northeast Texas, Central Texas and Southwest Texas Conferences. Presiding Bishop, Rt. Rev. J. H. Jones, D. D.
11. The Eleventh Episcopal District: Florida, East Florida, South Florida, Central Florida, West Florida and Middle Florida Conferences. Presiding Bishop, Rt. Rev. John Hurst, D. D.
12. The Twelfth Episcopal District: Arkansas, West Arkansas South Arkansas, East Arkansas, Oklahoma, Central Oklahoma and Northeast Oklahoma Conferences. Presiding Bishop, Rt. Rev J. M. Connor, D. D.
13. The Thirteenth Episcopal District: Liberia and Sierra Leone Conferences. Presiding Bishop, Rt. Rev. Isaac N. Ross, D. D.
14. The Fourteenth Episcopal District: Cape Colony, Transvaal, Orange River, Zambesi and Natal Conferences. Presiding Bishop, Rt. Rev. W. W. Beckett, D. D.
15. The Fifteenth Episcopal District: Bermuda, Nova Scotia, Ontario, Michigan, West Indies and South America Conferences. Presiding Bishop, Rt. Rev. C. S. Smith, D. D., M. D.

Bishop Benjamin Tucker Tanner, D. D., to remain on superannuated or retired list of Bishops.

SPECIAL RATES TO THE SUNDAY SCHOOL CONGRESS

Atlanta, Ga., May 3, 1916.

Rev. E. W. D. Isaac,

Dear Sir,—All of the railroads in the Southeastern Passenger Association advise that delegates or members from all points in the Southeastern territory which consist of the following states: Alabama, Georgia, South Carolina, Florida, North Carolina, Virginia, Kentucky, Mississippi, Louisiana and Tennessee, excepting stations on Tennessee Central Railroad, attending the National B. Y. P. U. and Sunday School Congress to be held at Memphis, Tenn., June 14-19, 1916, will be granted a reduction on their return railroad fare by the routes traveled in goin to the congress—i. e., one and one-half fare plus fifty cents. Delegates are instructed to get certificates when they purchase their tickets. These certificates will entitle them to return for one-half fare.

All persons failing to procure certificates will be deprived of this reduction, These certificates must be signed with ink by Wm. L. Craft, Secretary, and vised by Armond Crew, City Ticket Agent, L. & N. R. R.

Church—1916

The Organic Union of Methodism and the Negro Membership of the Methodist Episcopal Churc

Southwestern Christian Advocate

November 16 - 1916

By the Rev. R. E. Gillum, D. D.

IF the organic union of Methodism can be had in harmony with the teaching and example of Jesus Christ, it is an event to be hailed with joy by every lover of Christ and humanity. The moral force growing out of such a union would give to Christianity an impetus which would be felt throughout the world; and the economic savings of such a union would add greatly to the Church's benevolent enterprises and thereby hasten the coming of the Kingdom.

The Methodist Episcopal Church from the beginning has been a cosmopolitan organization. Wesley's declaration, "The world is my parish," has been her slogan. Negroes have been recognized as full-fledged members of the Church from her earliest organization; with equal rights and immunities with any other member of the church; their loyalty to the Church has never been seriously questioned; for a century and a half they enjoyed the fellowship of the Church and contributed according to their ability to the support of the Church, without any thought of pecuniary advantage or gain. The only inducement that brought them into the Church was the belief that the Methodist Episcopal Church was a correct exponent of the teaching and practice of Jesus Christ. They did not come into the Church as wards to be fathered or helped, but as constituent elements of the Church. The Church in her teaching and practice for more than one hundred and fifty years confirmed this belief. One of the cardinal doctrines of the Church was: The Fatherhood of God and the brotherhood of man. And the Negro up to the present time has believed, and had a right to believe, the Church was sincere in its declaration and maintenance of that principle. But it seems that we have now reached a period in the Church's history when the anxiety for Organic Union is so great until a large number of people would have it at the expense of the sacrifice of the principle for which the Church has so long stood. For instance, in the Tentative Plan adopted by the Methodist Episcopal Church South at Oklahoma City in 1914, paragraph three says: "The colored membership of the various Methodist bodies to be formed into an independent organization with fraternal relations to the reorganized and united Church." Paragraph three of the Tentative Plan, adopted by the Methodist Episcopal Church at Saratoga Springs 1916, says "The colored Methodist to be constituted and recognized as one of the Quadrennial or Jurisdictional Conferences." The writer frankly confesses he does not understand what is meant or intended by this detached relation of the Negro membership of the reorganized Church. By whatever name this process may be called it most effectually eliminates the Negro membership from the fellowship of the Methodist Episcopal Church, and places the color line between him and the Church which he so long looked upon as his religious home, so that no self-respecting Negro could ever feel welcome in a Methodist Episcopal Church, nor could he ever admire the Church as a pattern of the Church for which Christ died. This plan seems to presume that all Negroes of Methodist faith may become members of this detached organization; but a little thought will dispel this delusion. Negroes are scattered all over this broad land and are becoming increasingly more so. They are not always in sufficient large numbers to maintain a Church. By this scheme they are deprived of Church benefit and Church fellowship. It is often said the color line is already drawn and that this simply legalizes what is already a fact in practice. If we should accede to this contention, it would not prove this procedure to be right. But I wish to say in this connection the people who are using this argument to justify this irreparable injustice to the colored membership of the Church are the same people who have been most persistent in their contention for these expediencies, which have drawn and emphasized the color line in the Church and elsewhere. Because of the relation growing out of the colored people's membership in the Church they are rightful heirs of all of the heritage which has come to the Church. They have just claims which must be considered, both from a moral and legal point of view; they have the same claim on the benevolent boards of the Church as other peoples, and this is not as some people would have us believe, because they are unfortunate wards and have been thrown upon the Church's sympathy as objects of pity. They are members of the Church and have inalienable rights in the Church as such. This contention that the Negro has been helped long enough and should set up housekeeping for himself is an insult to every thoughtful Negro member of the Church.

It is not the intention of this paper to underappreciate anything done by the Methodist Episcopal Church for the colored race. The writer does not take second place for anyone in his full appreciation and thankfulness, but he does not believe it was done in the spirit some people are now construing it. If this scheme of segregation should succeed what would be the colored membership's relation to the benevolent boards? If we answer, the reorganized Church would still help the Negro, the rejoinder is: Will the Church contribute money to this segregated or independent body with no means of supervision to see that it is properly and faithfully applied? And can the Negro submit to the supervision by a Church which has counted him unworthy of its fellowship without exposing himself to the just criticism of all right-thinking people?

What will become of the colored ministers claim on the profits arising from the Book Concern and the Conference Claim's Fund?

It is said, "If this much-desired union is ever cousumated there must be concessions made." The writer realizes this to be true, and feels that any concession which can be made without sacrificing fundamental principles and doing gross injustice to any of those who shall be affected by such union should be made.

If the scheme now before the Church prevails what should be the Negro's attitude toward it? Our answer would be: If the white membership of the Methodist Episcopal Church is ready and desires to take this step let them do so and assume all of the responsibility without any Negro or class of Negroes compromising the rights and selfrespect of the race. Then if the worst must come, if the Negro has been deceived one hundred and seventy-seven years, finds himself without a Church home, then let him rise to the occasion, guided by a Divine Providence, which has helped and enabled him to survive all of the difficulties of the past, determine what shall be his future course. We believe if there is any one fact that is established beyond peradventure it is the fact "God of one blood made all men to dwell upon the face of the earth, and that it is His purpose, through the practice of

TRIBUNE

Minneapolis, Minn.

EPISCOPALIANS SPLIT OVER NEGRO BISHOPS

Dissenting Reports Prepared by Joint Commission on Problem.

New York, Sept. 4.—A joint commission of clergy and laymen appointed at the last triennial general convention of the Protestant Episcopal church to consider the proposal to have negro bishops at large to supervise negro churches has failed to agree and has prepared two opposing reports for the next general convention, beginning October 8 at St. Louis.

The majority report recommends the establishment of a separate racial district for negroes in the South, relieving bishops of Southern dioceses of further jurisdiction over the thousands of negro members of the church, and the election and consecration of a negro bishop or negro bishops at large.

The minority report recommends instead that some Southern dioceses soon shall take advantage of its present right to elect a negro suffragan bishop to serve under the white bishop of the diocese.

SUN

Baltimore, Md.

NOV 13 1916

$14.000 FOR COLORED CHURCH

Bethel A. M. E. Has Collected Part Of $75,000 Fund.

An active campaign to raise $75,000 to clear the debt on Bethel African Methodist Episcopal Church, Druid Hill avenue and Lanvale street, is being waged by the pastor, the Rev. J. W. Sanders, and the congregation of nearly 800 members. Already $14,000 has been pledged.

The church, which was formerly St. Peter's Protestant Episcopal Church and among the handsomest in the city, was sold when St. Peter's congregation consolidated with Grace Church.

Among those contributing or aiding in the campaign are the vestry of Grace and St Peter's Protestant Episcopal Church, the general African Methodist Episcopal Church, Mayor Preston, Summerfield Baldwin, Gen. James A. Gary, Felix Agnus, John T. Stone, W. H. Morriss, the Rev. Dr. Don S. Colt, Jacob W. Hook and A. J. Fink. The colored citizens' committee consists of the pastor and Bishop J. A. Johnson, Bishop John Hurst, the Rev. D. G. Hill, H. O. Wilson, H. T. Pratt and Harry S. Cummings.

Christianity, to bring the world to the realization of the brotnernood of man, and it is only in so far as God can use any Christian Church in the further realization of this is it entitled to the admiration and allegiance of Christian people. If the Methodist Episcopal Church has to come to the place where she feels that the best interest of the Kingdom, as represented by her, can be enhanced by relieving herself of her Negro membership then let her take the full responsibility for such action and the Negro membership must follow its God-enlightened conscience as to what shall be its future Church home, and no one has any right to insult him or in any way influence him in his selection.

This subject is not of so small consequence as some seem to think. There are Negroes who cannot go into a purely Negro Church, where he is constantly compelled to hear the appeal to race prejudice, with the un-Christian spirit which must always accompany such teachings. It may be somewhat our misfortune that we have a conscience in such matters, however we have it and can find no honorable way of disobeying it.

-Mexico. Mo.

Wilmington Journal Delaware 11 Feb.

NEGRO CAMP MEETING.

WE notice that several prominent colored preachers on the Eastern Shore of Maryland are urging the passage of a law prohibiting the holding of Negro camp meetings in that State.

The reason they assign for that attitude is that such meetings in the past have been featured by so many acts of disorder and crime that it would be better to do away with them altogether than to continue them under existing conditions.

What is true of Negro camp meetings in Maryland is equally true of many of the Negro camp meetings in Delaware. Some of the worst crimes on our court calenders have been committed at such places.

Just how far, however, a Legislature should go in dealing with the matter is an open question. There is no doubt that the average Negro man or woman who attends a camp meeting does so for the purpose of recreation and self-improvement.

The trouble is usually caused by three or four men or women of criminal tendency, and one or two vendors of bootleg whiskey and operators of gambling devices. Eliminate those factors and the Negro camp meeting is not such a bad institution in a community, in which recreations for the Negro are few and far between.

And effective policing system would seem to be infinitely better and more American than an edict of prohibition.

THE CENTENNIAL GENERAL CONFERENCE

The Christian Recorder. 6/8/16.

Where the Waste Was.

That there was great waste of precious time at the General Conference cannot be denied. Rather should we prepare to conserve the time.

The first was in sending 150 men to the General Conference at an expense of $21 for board and lodging and an average expense of $35 per man for traveling expenses. There was not only a cost of $8,000 which we can ill afford, but the extra number made the church so crowded that efficient work was practically impossible. If the Church grows and there is a proportionate increase of delegates in 1920, there will be 800 members of the next General Conference, and there is hardly an auditorium in the whole connection which can seat this number of delegates on the first floor with comfort. Hence it behooves everybody to see that the law of representation is kept strictly.

Another waste was in organization and reporting. When there were three or four general officers to report and one or two colleges, and the number of delegates was small, we could afford time to have every one read his report. But there is no need of it now, and practically every reading is unsatisfactory and a waste of time. A week of good precious time is thrown away by the unsatisfactory reading of reports of general officers. It would save time if all of these reports were printed on uniform paper, uniform size, and bound in one volume, this volume placed in the hands of each delegate the first day. For if these reports are for anything they are for study and not for oratorical presentation.

In our annual conferences when they were small we used to have each pastor read his full report and pass around to various tables giving each commtitee the money due it. But that is impracticable in a large annual conference, and is being eliminated. So the long reports of general officers should be eliminated. A five or ten minutes statement should suffice.

We wasted time in getting the committees to work. And here again the General Conference was far behind the average annual conference. In the annual conference, bishop and presiding elders make out committees and the printed list is brought to conference. Our committees should be printed at least a month before the General Conference meets, subject of cou to alteration by that body. Then each committee could organize first day.

The emphasis should be shifted from general officers' reports to comn tees' reports. But many of the committee reports represent no seri study, being mere perfunctory statements, often more from the polit rather than the economic point of view.

A great waste was occasioned also by lack of uniform audit. It difficult for the committees to get the facts, many queries being answe in such vague manner as to appear misleading. This was due lar to the fact that committees were late in getting down to work and did have time to thoroughly investigate conditions; also that methods of reporting are such as to confuse an untrained mind. Not that there was anything particularly wrong in any of the reports, but the different methods of bookkeeping and report making tended to confuse.

Time was wasted in ballotting or rather in counting the ballots. When the church was small and there were few men to elect we could afford the show of counting the ballots in public. But now we have too many persons to elect, and it takes too much time to count. Also because of the time taken in counting many men leave the conference and scores who should vote do not do so. Let the tellers count in an ante room and announce the ballot in public.

The Boy Cadet Movement

National Baptist Union Review 12-9-16

General W. H. Crawford's Plan for Training Young Christian Soldiers.

Nashville, Tenn.—"Teaching boys military discipline under religious influence is one of the mighty forces and factors that is helping us to build substantially for the future in our religious life," declared General W. H. Crawford of Austin, Tex., at the meeting of the Sunday School Congress at Vicksburg last June. General Crawford was making his annual address before the Sunday School Congress forces on the boy problem.

General Crawford, in company with Lieutenant General Harry Lott will spend a month in Nashville prior to the meeting of the twelfth annual session of the Congress in 1917, instructing the local companies that are to be recruited, each to its full strength, one in each church, which are to constitute a mammoth Boy Cadet Encampment that is already planned to be carried on at Greenwood Park, which is located on one of the city street railway lines.

It is understood from the secretary of the Congress that arrangements have already been made whereby Lieutenant General Lott will precede General Crawford and get the camps in readiness to gin the disciplining of twenty-five boy cadet companies that are being mustered in Tennessee's metropolis.

There is to be an average of twenty-four boys in each company. A conservative estimate places the figures at at least 600 boys. This is to be augumented by quite a few companies from Texas, Louisiana and Georgia. It will be, if present indications count for anything, the largest national encampment of the boy cadets ever held in the United States.

WESTERN U OPENS

Kansas City [illegible]

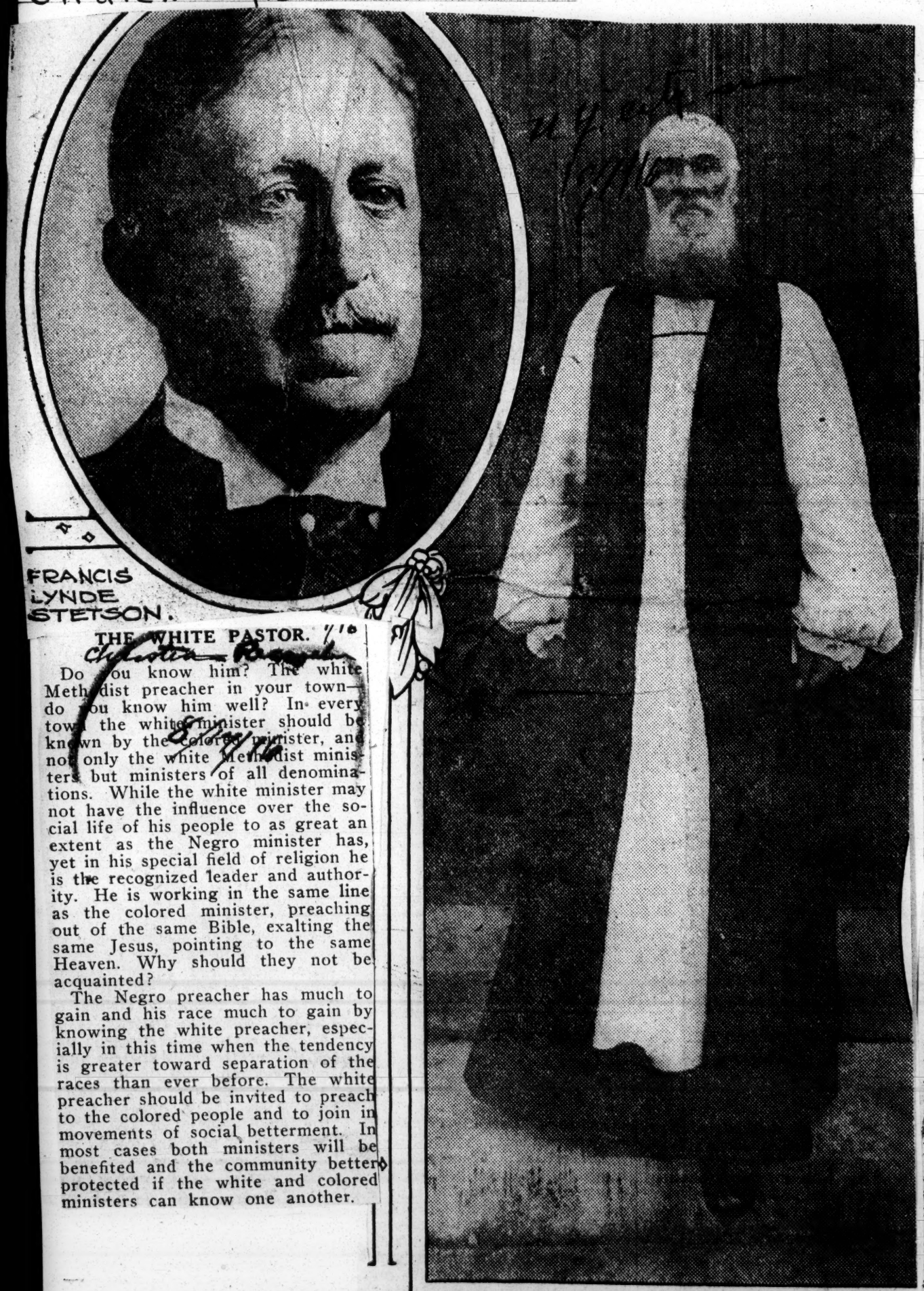
The general public is cordially invited to attend the special opening exercises of the 21st Annual Session of Western University to be held on the Campus,

9/9/16

MONDAY, SEPTEMBER 11, at 11:00 A. M.

A splendid program has been arranged, including musical selections by Mrs. Emma Collins Payne and Miss Beulah Douglass.

Church—1916



FRANCIS LYNDE STETSON.

THE RIGHT REV. DANIEL S. TUTTLE
PRESIDING BISHOP

THE WHITE PASTOR.

Do you know him? The white Methodist preacher in your town—do you know him well? In every town the white minister should be known by the colored minister, and not only the white Methodist ministers but ministers of all denominations. While the white minister may not have the influence over the social life of his people to as great an extent as the Negro minister has, yet in his special field of religion he is the recognized leader and authority. He is working in the same line as the colored minister, preaching out of the same Bible, exalting the same Jesus, pointing to the same Heaven. Why should they not be acquainted?

The Negro preacher has much to gain and his race much to gain by knowing the white preacher, especially in this time when the tendency is greater toward separation of the races than ever before. The white preacher should be invited to preach to the colored people and to join in movements of social betterment. In most cases both ministers will be benefited and the community better protected if the white and colored ministers can know one another.

MOVE TO REUNITE BAPTISTS

AT CALL OF MISS NANNIE BURROUGHS A "PEACE MOVEMENT" TO BRING TOGETHER WARRING FACTIONS OF NATIONAL BAPTIST CONVENTION LAUNCHED AT WASHINGTON, D. C.

The Guardian, 2/26/16.

Washington, D. C., Feb. 20, 1916.—The Eagle publishes a report of a meeting held in our Mt. Carmel Baptist Church at a call issued by Miss Nannie H. Burroughs to leading Baptists to come together and prepare a program looking toward restoring peace and unity in the Baptist family, that was rent in twain at Chicago in September. For months an immense correspondence has been going on with no other end in view but a satisfactory settlement of the differences that grew out over disputes of a charter and the administrative affairs of the big convention.

The Chicago tragedy is regretted not only by Baptists but by all who are concerned about the progress of the race.

The following men met to prepare the peace program: Rev. W. H. Jernagin, Washington, D. C.; Rev. Elbert W. Moore, Philadelphia, Pa.; Rev. E. A. Cleek, E. Orange, N. J.; Rev. J. C. Austin, Pittsburgh, Pa.; Rev. Alexander S. Jackson, Texas; Rev. J. H. Robinson, Jr., Pittsburg, Pa.; Rev. J. P. Green, Washington, D. C.; Rev. J. C. Love, Verona, N. J.; Rev. William Cramer, Charleston W. Va.; Rev. W. A. Taylor, Washington, D. C.; Rev. J. R. Bennette, Chester, Pa.; Rev. W. O. Harris, Stamford, Conn.; Rev. A. C. Powell, New York, N. Y.; Rev. E. T. Martin, Chicago, Ill; Rev. Dr. Pinson, Providence, R. I. Rev. W. B. Reed, Newport, R. I.; and Miss Nannie H. Burroughs, Washington, D. C.; Miss M. M. Kimball, Woman's Convention, Texas; Miss M. Helen Adams.

The Peace Memorial— a strong appeal to reason—is being made ready for press. The idea is to lay the basis for a durable peace.

Baptists certainly have greater reasons for being together than for being apart, and a document that will be presented to every organization by them will be all powerful.

Rev. W. H. Jernagin was elected chairman of the Peace Movement and Rev. E. G. Martin of Illinois secretary. He has contended from the beginning that the differences could be settled together but never apart. He is, therefore, a good leader.

The peace sentiment will spread rapidly because the National Baptist Convention is too great a body to be allowed to go to pieces over a struggle for control of machinery and positions—a publishing plant and the presidency.

Miss Burroughs has remained neutral and the Woman's Department of which she is secretary is going on harmoniously.

The conference appointed a committee to develop the work of the peace propaganda.

THE RICHARD ALLEN MONTHLY

The Christian Recorder
1-20-16

The Sunday School Union has made a great deal of progress recently. Not only has it erected a new building, but it has made various other improvements. A new field secretary has been employed, and put into the field—an expert Sunday School man, Rev. H. W. Jamison, of Illinois, and now the Richard Allen Monthly makes its appearance.

It is a thirty-two page Sunday School magazine and makes a commendable beginning. We trust all Sunday School workers will subscribe for it, as it promises to be worth while. It speaks for itself in the following tone:

"Dear Friend: You are now looking upon the pages of our new publication and we trust you shall always be pleased and benefited by doing that. For a long time we have meditated upon and pondered the question of placing in the hands of our Sunday School workers a magazine that would measure up to the needs of our church in particular, and the necessities of our people everywhere. So many difficulties and hindrances have stood in our way—but thought of that is all past now, and in spite of them all,—in spite of the 'little nervous feeling' that always attends a first appearance in public, we come and ask for a place in your esteem and consideration."

MONUMENT IS UNVEILED TO NEGRO MISSIONARY

Crisis 9/16

Savannah, Ga., September 9.—The National Negro Baptist convention was addressed this morning by Rev. William Taylor, D. D., of Louisiana. He spoke upon the value of saving young people. Dr. E. C. Morris, of Atlanta, called the convention to order and presented Dr. James P. Bryant, of Atlanta, chairman of the B. Y. P. U. board.

The annual address for the B. Y. P. U. was delivered by E. W. D. Isaacs, the secretary.

This afternoon the monument of George Lisle, the first negro foreign missionary, was unveiled in the presence of a great throng at the First African Baptist church. So large was the crowd, the city authorities gave permission to close the streets in front of the church to traffic during the exercises.

THE ELEVENTH ANNUAL SESSION OF THE SUNDAY SCHOOL CONGRESS

6/16/14

Vicksburg, Miss., June 14 (Reciprocal News Service)—"Take what you have and make what you want" was the recipe for building front line Sunday schools that was handed out to the thousands of Sunday school workers in the eleventh annual session of the Sunday School Congress which closed its sessions in this city today. The entire week was devoted to every phase of Sunday school work. Representatives from the twenty-one States as shown by the enrollment of the Sunday School Congress Secretary's report left for their various homes. The big farewell parting created quite an impression at the station when the Sunday School Congress special left at 9:10 p. m. Throughout the week, from the time the delegates arrived and the eleventh annual session was opened up to the close, there was Sunday school work for every department from the cradle roll and home departments through the Intermediate, Primary, Advanced, Junior and Organized Classes. The papers presented at the Congress during the general session, which attracted widespread attention, were demanded to be reproduced in the various journals issued by the Publishing Board.

Departmental Meetings.

Each afternoon the fourteen various departments under their special selected conductors and assistants held forth in the various churches of all denominations throughout the week. Unusual interest was manifested by the workers who were intent upon getting every scrap of information that would be helpful to them upon their return to their various Sunday schools. The most largely attended departmental meetings were the Bible Study Conference, under Drs. John E. Ford, of Jacksonville, Fla., and Wm. Hicks, of Meridian, Miss., the B. Y. P. U. under the direction of Rev. S. R. Prince, D. D., corresponding secretary of the B. Y. P. U. Board, of Fort Worth, Tex., the Superintendents, under the direction of H. W. Russell, of Atlanta, Ga., and S. H. Johnson, of Nashville, Tenn., with the Advanced Teachers conducted by Mrs. M. A. B. Fuller, of Austin, Tex.; E. L. Cunningham, of Lexington, Ky., and Leroy R. Russell, of Fort Worth, Tex. While it was true that these led in attendance and had the largest enrollment each afternoon the other departments shared a like interest both from their departmental conductors and gave evidence to the Sunday school workers of their devotion and consecration to the service. The Home Department, though new, under the direction of Miss Morgan, received perhaps what the workers concluded the most substantial attention that has been noticeable in eleven years. The Missionary Conference, under Drs. Hubbard, of Ocean Springs, and Lancaster, of Jacksonville, Fla.; the Metokas and Galedas, under the direction of Dr. R. M. Reddick, of Atlanta, Ga.; Mrs. L. B. Fouse, of Lexington, Ky., and Miss L. U. Chambers, of Pickens, Miss., with the National A. F. Cadets, under General W. H. Crawford and Lieut. General Harry H. Lott, all showed signs of real modern Sunday school life. Spacious buildings for these departments were arranged.

General Session.

From ten a. m. to twelve thirty noon and from seven thirty to eleven p. m., each day the general session held sway. At no time were the meeting places large enough to hold the delegations, hence ,the "come early and avoid the rush" slogan was apparent from the first day of the Congress opened until it closed. Sandwiched in between these general sessions were the departmental meetings where the sam adage was good.

Special Features.

Many special features at the Sunday School Congress were pulled off. The ball began rolling early. The first was begun on Metoka and Galeda demonstration night in charge of the leaders of this department. Mr. Cunningham, of Lexington, Ky.; Rev. Sharp, of Tennessee; Miss Butler, of Galveston, Texas, and a number of others made the occasion worth the while. This was on Thursday night. On Friday night the Boy Cadets virtually took Vicksburg. General Crawford and Lieut. Lott, with the Sunday School Congress, Military Band and other boys were easily the features of the Congress. On Saturday night was Literary Night. The specialists both in Sunday school work and in music and song were seen by the workers and by the citizens in Vicksburg.

Consecration to the cause of Sunday schools in their every phase marked the activity of Sunday at the Congress. At the early morning hour a flying squadron with automobiles, headed by Henry A. Boyd, the secretary, in company with Gen. W. H. Crawford, Dr. R. H. Boyd, Lieut. Harry Lott and David Shelton, visited every Sunday school in Vicksburg and three-minute talks were made. The time consumed was only between nine and eleven a. m. A C. Williams, of Los Angeles, Cal., touched and toned the religious fervor by what is regarded by all of the large attendanc here, the greatest Congress sermon which has been heard here in the past eleven years. It was a clean sweep and a high toning up for the Congress forces as a sermon both religious and classical. Vicksburg was swept off its feet at two o'clock when the mammoth parade passed through the city. It extended over many blocks and was made memorable by the hundreds who wore the Congress caps, arm bands and pennants. Banners of all description were unfurled themselves as the parade wended its way to the Grand Opera House, where a matchless and eloquent address was delivered by Wm. Henry Harrison, a national character. He was the one big feature of the afternoon, while there were a number of others on the program, it being both demonstrative and literary. After the addresses there were a number of things that took place, namely, the awarding of the national and State banners. The national banner was given to the Ebenezer Baptist Sunday School, of Austin, Texas, for the largest enrollment. The school reported twenty-four hundred. Before the principal address was delivered Dr. Boyd, the father of the Sunday scholo work, was introduced and gave a pen picture of the struggles as well as the success the denomination has attained as a Sunday school force. Sunday night there was another outpouring at the various churches. Monday was spent in routine work and listening to papers, and on Monday night the exercises had really been completed.

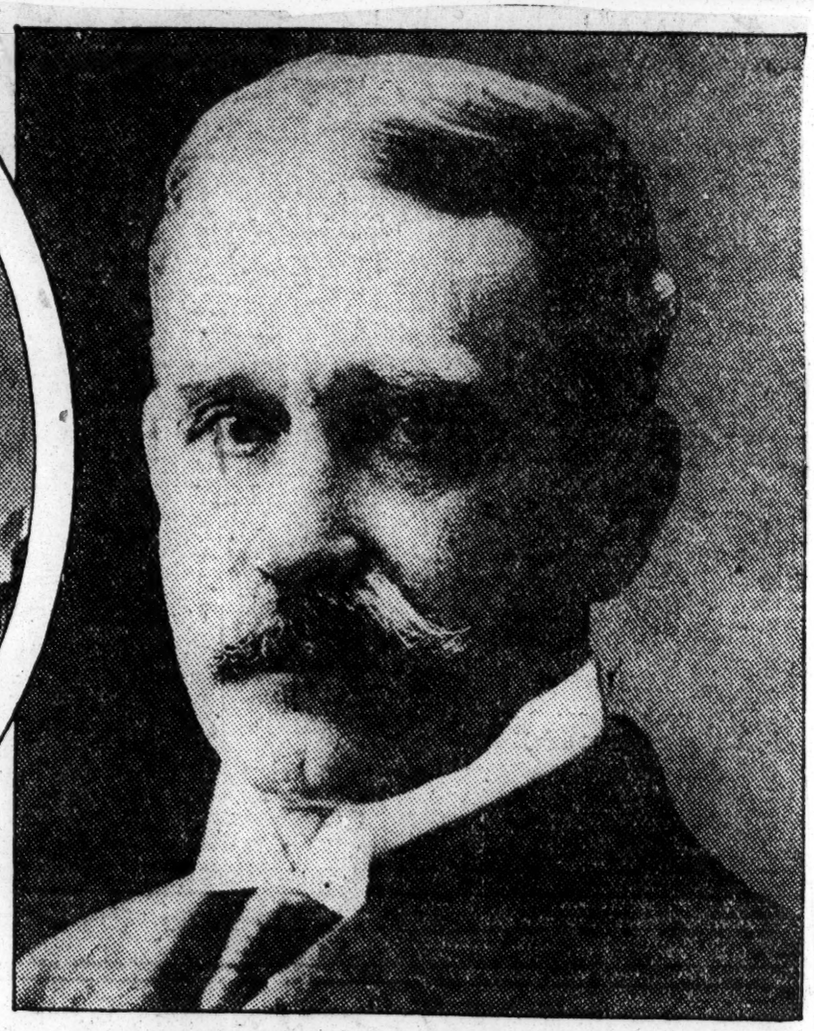
Church – 1916

THE REV. DR. HUGH [illegible]

THE RIGHT REV. FREDERICK BURGESS.

Bishop Greer Discusses Some of the Matters of First Importance, Including Action Regarding Divorce and Changes in Reading of the Ten Commandments Which Will Come Before the Convention

For the benefit of the readers of THE SUNDAY SUN the Right Rev. David Hummell Greer, Bishop of the Diocese of New York, has explained in an interview some of the important questions to come before the triennial convention of the Protestant Episcopal Church which meets this month in St. Louis. The report of the interview is printed below.



BISHOP D. H. GREER.

MATTERS of prime importance come this month before the triennial convention of the Protestant Episcopal Church to be held in St. Louis. They have been under consideration for years in various phases, and this year definite action is likely to be taken concerning them.

One of these which will receive the special consideration of the convention will be the revision and enrichment of the Prayer Book. Something in this direction was done years ago under the leadership of the Rev. Dr. Huntington, and the consensus of the last General Convention was that it be done more thoroughly. This year a commission will make its report as to what changes should be made in the liturgy.

The tendency in all Christian churches is toward liturgical worship. It has long been felt by the Episcopal Church that in order to meet new exigencies more elasticity and flexibility should be given to the liturgy.

It is proposed to make the Ten Commandments, for instance, simple categorcial imperatives, as they were originally, without giving the specific reasons for their observance. As given in the Scriptures the Commandments are accompanied by certain reasons, which Moses added to them, some of which were derived from the customs of the Jews or had applied to conditions then existing which have in the course of time disappeared and are not at present applicable.

It is commanded that we should remember the Sabbath Day and keep it holy. It is proposed in the liturgy however, to omit the statement that in six days God made heaven and earth and rested on the seventh day.

Again, although the Commandment reads that we are to honor our father and mothers, the statement that by doing so our days may be made long in the land is omitted, according to the views of the commission. It does not necessarily follow that one's days will be long for honoring his parents.

Let it not be thought by proposing these changes in its liturgy that the Episcopal Church would in any way change the moral law. It would in its services merely omit the reasons for the observance. The Commandments lose nothing in ethical value, and in substance they remain unchanged.

The question as to whether or not there shall be a racial episcopate will be considered at length by the convention. That there is a wide difference of opinion on this subject is shown by the fact that the commission appointed to consider it at the last General Convention of the church could not agree, and majority and minority reports have been submitted. The majority report favors the appointment of a colored bishop for the colored people, which would mean the grouping of colored parishes under one spiritual head. The minority of the commission favors the appointment of suffragan bishops selected in the various dioceses.

Personally I believe in the appointment of suffragan bishops, as I think the selection of bishops on racial lines would be ill advised. I can see that in the South there might be reasons for such action which would not exist in the North. And yet the creation of a racial episcopate would, in my opinion, tend to destroy the unity of the church.

Almost before we realized it we would have another colored church. Once the race considerations were applied to church organization we might in this country have a Japanese episcopate. In a city like New York, where there are said to be more foreign born inhabitants than those of American birth, we should find the church cleaving into various nationalities. There are probably twenty well defined racial strains to be traced here. We have an enormous Italian population, for instance, which might demand that a special bishop be appointed for them.

It is quite true that the spiritual care of 10,000,000 negroes, most of whom are in the South, represents a great problem, and they are entitled to bishops of their own race, yet it would be much better to have such bishops under the direct control of the head of the diocese. They should be suffragan bishops.

These suffragan bishops should have a vote in the House of Bishops. At the present time suffragans have a seat in the House of Bishops, but no vote.

The question as to the change in the proportionate representation in the

House of Deputies is to come up before the General Convention. It is probable that there will be important readjustments in order to give to each diocese its adequate quota. According to the present laws of the church each diocese, whether it great or small, has the same representation in the House of Deputies. Dioceses which have only thirty or forty clergymen in their borders are entitled now to send four clerical and four lay deputies, the same number as the diocese of New York with its 450 clergymen.

We have had the diocese of 15,000 or 20,000 communicants on the same basis with one of 100,000. Each diocese is represented by its own bishop in the House of Bishops, just as each State in the Union is represented by its Senators. The Episcopal Church in the United States, being formed about the same time as was our national Constitution, has many points in its government in common with the governmental machinery of the nation. It does, however, lack proportionate representation in the lower house, and this condition is likely to be remedied.

It is proposed that each diocese be represented in the House of Deputies by three clergymen and three laymen and that in addition it have an additional clerical delegate and an additional layman for every 100 clergymen in the diocese or for a major fraction of a hundred. It is understood, however, that no diocese is to have more than six of each order in the House of Deputies.

There has been much discussion of late in the public prints with regard to marriage and divorce, and it is likely that there will be radical legislation on this important subject by the General Convention.

The proposal to omit the word obey from the marriage service is not one which I personally approve. There must be a head to every family and the family is the unit of civilization, not the individual. Obedience, however, is not meant here in the sense of subordination. Obedience indeed is a high privilege.

The provision in the marriage service that endows the woman with all her husband's worldly goods is a relic of the old English common law and its significance is purely legal. It refers to the right of the wife to have a dower in the estate of her husband, a matter which is thoroughly understood in a worldly sense.

The sacredness of the marriage tie itself, a subject of vast importance, has its manifestation in the strong effort which is now being made to make it a law of the church that no clergyman shall perform the marriage service for divorced persons. My own views on this subject have been freely expressed for the last twelve years.

Marriage is a relationship indissoluble except by death. The church cannot logically take any other view as long as the marriage service reads "until death do us part." The church cannot sanction tandem polygamy. It is true there may be cases where the enforcement of such a rule would work individual hardship.

There is probably no law which does not occasionally rest heavily upon some individual, and yet the good of the greatest number should be considered in all such enactments. It should be remembered, as indicating the mind of the church, that the canon against the marriage of divorced persons passed the House of Bishops but failed in the House of Deputies. Since that action I believe that the friends of the measure have greatly increased.

Marriage has always been held by the church to be sacramental in character. It is not considered to be a sacrament in the sense that baptism and the Lord's Supper are, and yet it carries with it the sacramental blessing.

The sacred nature of marriage is such that it is a relation which should not be entered into lightly. It will be found that the greater number of divorces which come to the attention of our civil courts are really due to hasty unions. It is the duty of clergymen and of educators to urge upon the youth of the country that they consider well before committing themselves to a life partnership.

And yet I would not deny to any man or woman who has been unfortunate in his or her choice the right to a legal separation. The church would not compel a wife to live with a dissolute husband, with a drunkard, with one foully diseased or with one who treats her with unbearable cruelty. The marriage tie itself, however, must be considered as expressed in the Prayer Book, as the law of the church, which transcends rubric and canon.

The General Convention of the church can scarcely come to an end without taking some definite action with regard to the present European war. My own view is that the church as an organization of Christians should take the highest ground in its opposition to war.

War in my judgment is contrary to the spirit and teachings of Jesus Christ. If organized Christianity in good faith did take this ground there would be no war possible. There should be no divided allegiance of Christians; one cannot serve both Christ and Pontius Pilate. There should be no hyphenated Christianity.

Surely in a country like the United States, where there are from thirty to forty millions of professing Christians, there should be enough influence to oppose war. If the Christians of Europe had asserted themselves that great strife would have been impossible. Even Socialism did more against war than did the Christian churches.

It was not Christianity which failed the world in this great crisis, but the failure to apply it. The state is not Christian and its acts are not controlled by religion even when nominally its ruler is the head of the church.

LEE, KYLES, BRUCE, CLEMENTS, NEW BISHOPS

LOUISVILLE, Ky.—The A. M. E. Zion general conference has retired two and elected four new bishops. The men who go on the non-active list are Bishop J. W. Hood and Bishop C. R. Harris, both of North Carolina. The four men who take up episcopal honors are:

The Rev. W. L. Lee, pastor of Fleet Street A. M. E. Zion Church, Brooklyn, N. Y.

The Rev. L. W. Kyles, editor *Quarterly Review*, Winston-Salem, N. C.

The Rev. R. B. Bruce, editor *Sunday School Literature*, Charlotte, N. C.

The Rev. George C. Clement, editor *Star of Zion*, Charlotte, N. C.

This action was taken on Tuesday May 16, the final ballot being finished about 9 o'clock that night. There are many candidates for the three editorships made vacant.

An unusual event in the history of Zion Methodism was the fraternal visit to the general conference of representatives from the Methodist Episcopal Church, South, the great body of Southern white Methodists.

Bishop Collins Denny of Richmond, Va., and the Rev. Frank M. Thomas, pastor of the Fourth Avenue Methodist Church, this city, were the fraternal visitors, and Bishop Denny in his address declared that white Methodists all over the South were interested in the work of the colored brethren and were ready to assist them in every way. The Rev. H. K. Carroll of Washington, D. C., secretary of the Federation of the Council of Churches of Christ in America, also spoke. The response was made by Bishop Alexander Waiters.

The "citizens' demonstration," under auspices of the conference, held at the Gayety Theatre, was addressed by Gen. Bennett H. Young, Edwin P. Morrow of Somerset, Ky., and Bishop Walters. Gen. Young and Mr. Morrow paid fine tributes to the development and progress of the Negro race. Bishop Walters, who is a native of Bardstown, Ky., thanked Gen. Young and Mr. Morrow and praised the public school system of Louisville.

Half-Century Change.

Bishop Walters continued:

"The past half century has witnessed a wonderful change for the better in the life of the black man and in the development of the white man of the South, for, while the emancipation declaration broke the fetters from the limbs of the black man, it unfettered the soul, the moral nature of the white man. At the surrender of Appomatox the old South with its cruel system of slavery and its non-progressive spirit passed away. The new South has turned its face to the sun. Its spirit is aggressive, its march is onward. In the new South is heard the hum of a million wheels of commerce. Its business marts are filled with busy men and women. It is justly proud of its iron and cotton industries.

"Factories are going up everywhere, and the glad songs of prosperity are being heard on every hilltop and are echoed through every valley. Its magnificent educational system has placed it in the front. It has contributed millions to the advancement of the black man along educational lines. The old South closed the door of opportunity against the Negro; the new South has opened many of its doors to him, and, while we rejoice in the good things the new South has done, we deeply regret that it has not seen fit to open wide the doors of equal civil and political rights, and remove the ban that attaches to color. It is the consensus of opinion of the fair-minded that the Negro has made good along all lines. Our efficient instructors, well-equipped colleges and high schools, high honors won from the great universities of the North, all testify to the educational progress made by the black man. We have in our public schools 1,700,000 children and over 30,000 teachers. In these figures are not included the high schools and the many denominational colleges.

"Financially the Negroes have nearly a billion dollars to their credit. The splendid Knights of Pythias Temple, at Tenth and Chestnut streets, is proof of the fact that the black man is making progress along commercial lines. In no line of activity have we made greater progress than in industrialism. From the unskilled laborer we have developed into the skilled laborer. Our mechanics are seen in all parts of the country. As agriculturists we lead in the Southland, owning and controlling 346,000 farms and operating 763,000 farms. The larger part of cotton, tobacco, corn, sugar and rice is raised by Negroes in the South. The Negro is a producer as well as a consumer. I am here to-night to encourage our young men and women to double their activities in this respect, to become better mechanics, better farmers, better teachers and preachers.

He said the Negro race was grateful to its white friends for the assistance given. He said they hadn't gone far enough, though. He denounced lynch law and said unless it was suppressed an awful catastrophe would be visited upon the country.

Against Segregation Law.

Speaking of the segregation ordinances passed in various cities, the bishop said they were an "insult to the intelligence of the American people." He expressed confidence that "the growth of the Christian spirit was not going to leave the Negro and the white man so antagonistic that these races will work against the highest welfare of each other.

"We ask to be aided in our development as black men and not as white men," continued Bishop Walters. "We are satisfied with our color and with our race. The black people form one of the three great families of the world: Shem represents the Mongolians, Ham represents the Africans, and Japhet represents the Caucasians. I believe that each has a destiny and under God each should fulfill its destiny. We are preaching the birth of a new era, proclaiming that superstition has given way before the light of Christianity; that sentiment is subservient to reason; that emotion has given way to restraint and that the dawn of a glorious day is at hand—a day when universal brotherhood will be recognized by both white and black."

Among the important actions taken by the conference is the retirements of Bishop J. W. Hood and Bishop C. R. Harris. The one sensation of the session was the attack by Bishop Hood upon the Rev. John J. Smyers of Yonkers. Bishop Hood alleged that Smyers had promised to build a new church at Yonkers, but for a number of years had failed to keep his promise. The Rev. Mr. Smyers, on a question of personal privilege, came back at the bishop in a two hours' speech.

Birmingham Ala

WHITE SPEAKERS TO ADDRESS NEGROES

Negroes to Share in Laymen's Convention

Co-operative with the laymen's venes in Birmingham Sunday, a monster mass meeting will be held at the Shiloh negro Baptist church Sunday afternoon. The negro conference will continue as long as the white conference and the speakers at the white conference will also address the negro conference.

A central committee of arrangements for the laymen's movement is co-operating with Adolphus Lewis, of Philadelphia, who is the organizer of the colored conventions throughout the south.

Mr. Lewis has been in Birmingham for the past ten days preparing for the convention and has had the aid and assistance of negro ministers of all denominations.

Sunday's meeting begins at 3 o'clock. The program is as follows:

On Monday and Tuesday nights at 7:45 o'clock the meetings will be held at the Sixteenth Street Baptist church, Dr. J. A. Whitted, pastor. On Wednesday night the final meeting will be held at the Metropolitan A. M. E. Zion church, Dr. T. J. Moppins, pastor, Fourth avenue and Sixteenth street.

There is to be no collection taken at these meetings after Sunday afternoon.

EVENING TRANSCRIPT

Boston, Mass.

MAY 15

Three negro Congregational churches in Georgia have shown this year a remarkable financial revival, pledging for their work the sum of $25,600, an average of about $22 per member, in addition to the current expenses. They are the First Church and the Rush Memorial Church, Atlanta, and the First Church, Macon, with an aggregate membership of 1170.

Church - 1916

THE NEGRO ON ORGANIC UNION

The Christian Advocate.

The Negro has all to gain and nothing to lose in the abolishing of sectional lines and the uprooting of sectional feeling that has prevailed in the American Church. Just as he profited by the doctrine "One and inseparable, now and forever," so will he profit by the reconciliation of the once antagonistic and inharmonious forces of our common Methodism. We should keep in mind, however, that the Negro is not to be blamed for his presence in the world and in the Christian Church. God made the Negro and put him here and he has a divine right in the brotherhood of Christian believers. We should also keep in mind that the church is not a sociable but socialistic institution, and any church that is worth the name must be as universal as Christ and as comprehensive as His invitation to salvation. We assert therefore that the union of Methodism as well as all churches should be a union upon the bases of the purest Christianity without regard to races or sectional lines.

The world is watching Methodism to see what it will do in handling the race question and what we do will in a very large measure interpret our conception of the brotherhood of man. There ought to be one great Methodist church as wide as the world, as universal as human kind, that should conserve the spiritual power, the dynamic force, the imperial theology and the practical program of John Wesley. We believe a program can be worked out that will be entirely satisfactory to all concerned.

There would be disadvantages and advantages both to the whites and the Negroes in the oneness of church relation, but the disadvantages would be slight to either as compared with the advantages. There would be advantages and disadvantages to the whites and to the Negroes if we maintain separate organizations but the disadvantages to both would far outweigh the advantages.

The white man needs the Negro in reorganized Methodism if he is to retain his leadership of the evangelistic forces of the world. We cannot consistently do missionary work in Africa if we withdraw from work among Negroes at home and Methodism cannot withdraw from the Negro without doing violence to its best traditions.

Moreover the Negro has something inherent and distinctly original, wholly racial, to contribute to the just interpretation of Christianity. His faith, his fidelity, his almost universal belief in the personal and imminent presence of God, his foriving spirit, his proverbial humility, his power of song and his emotion would add greatly to our present Christianity. Distinctly colored churches have done well in building churches, developing educational plants and promoting Christian faith, but it is paying the Negro too great a compliment to say that he can do better by himself. And then there is something of a suggestion of inconsistency when in the same breath we argue that the two great Methodisms need union to promote the highest in both.

While we all recognize the oneness of our brotherhood, we still further recognize that there are certain sociable conditions we must face and the ideal church is the church without race lines, but so long as we are working towards an ideal, instead of from it, we do the ideal no violence. What we want is progress, progress as rapidly as possible but by all means progress.

Here is a program for a possible solution of the situation, **the largest possible contact of the Negro with the white man, with the largest possible independence of the Negro.** Both sides of the proposition are for the good of the Negro; contact for inspiration and for ideals; independence for growth and for development. The weak grow by doing. A man ought not to do for another man what he can do for himself. A man ought not permit another to do for him that which he can do for himself. The day may be passing when the white man is to work over the Negro. The day may be waning when the white man is to work among us. The day is at sunrise when the white man is to work through the individual Negroes for the uplift of the millions and this last method for stimulating the ideals of civilization can be carried forward just as effectively and may be more effectively than by former methods.

If Christendom realizes its full opportunity to the darker peoples, it will select key men, native and indigenous to the people to be helped and make them leaders. Now the prerogative of the Church comes in with its absolute power to select. For instance: In the General Conference of the Methodist Episcopal Church the selecting power on the part of the white membership as compared to the Negro is nine to one and there is no chance for Negro domination or intimidation or selection when the ratio remains nine to one. With the selection made and with absolute recall upon this selection, the Church can work more effectively through the chosen men, preserve its ideals, carry forward its program, infuse and diffuse its spirit and at the same time more assuredly keep the esprit de corps of the weaker people and thus advance the Kingdom of Jesus Christ.

But let us deal for a moment with the program more in the concrete. The Central Christian Advocate in a recent issue, referring to the colored conferences in the Methodist Episcopal Church, says, "The race cleavage in some particulars at least would scarcely be more distinct if they were in a separate body."

We all recognize that race cleavage tempered by a sympathetic co-operation is not only conducive to peace and efficiency in our present social conditions but necessary. It was in line with this idea that representative Negroes, members of the Methodist Episcopal Church in Nashville, approved of the suggestion in the tentative plan for Organic Union, which provides for jurisdictional conferences of equal powers and privileges—one of which to be composed of affiliated Negro members.

You need not eliminate the Negro therefore, for already to all intents and purposes the Methodist Episcopal Church has the program. Moreover the Ecumenical Conference affords a suggestion. In the Ecumenical Conference a Negro chairman has introduced some of our brethren of the Church South and still the world was not convulsed by it. Be it said to the credit of the Church South that a Negro can more easily address a conference of that church in the heart of the South in the interest of education than a Negro can address a white conference of the Methodist Episcopal Church in the South. We repeat: The Negro has his separate church, his separate conferences and the only point of contact is on our General Boards and at the General Conference.

RECORD
Philadelphia
DEC 5 - 1916

NEGROES IN THE CHURCH

Colored Suffragan Bishops Favored for Work in the South.

At the meeting of the Freedman's Committee of the Women's Auxiliary of the Diocese of Pennsylvania, yesterday morning, in the Church House, Mrs. G. Wolsey Hodge presided and spoke at some length of the great needs of the negro missions in the South. Bishop Rhinelander made an address on the status of the missions in Liberia and in this country, for which the committee is now doing splendid work. The Bishop of Liberia, he said, had recently died, and the Episcopal church had decided to send a committee to that country to see the conditions there, and to prescribe new activities. He referred to the recent discussion in the general convention on the appointment of negro bishops in localities where the negroes predominated and hoped that negro suffragan bishops would be appointed in order that the blacks as well as the whites would have representation in the church.

Rev. W. S. Claiborne, archdeacon of Sewanee, Tenn., told of conditions in the South. The negroes, he said, should be presided over and taught by white people, as had been proved by the success of the missionaries in the South, but they should now be represented in the government of the church, because of their increasing numbers. He favored the episcopacy being confined to white bishops, but indorsed Bishop Rhinelander's suggestion that negro ministers be made suffragans with the episcopal privileges among their own people, but subordinate always to the diocesan bishop. This solution of the question would, he said, prevent any bad feeling between the whites and blacks. The speaker told of the condition of many of the missions and schools of the South and urged the committee to continue its generosity in supporting them.

Annual Conference Will Begin Tonight At Wheat St. Church

At 7:30 o'clock this evening, "The Annual Bible Conference for Christian Workers' will open for a ten days' session at Wheat Street Baptist church, Rev. P. Jas. Bryant, pastor. Among the features of the opening session this evening will be the addresses of Dr. C. T. Walker, of Augusta; Dr. J. T. Brown, of Miami, Fla., and that of Dr. D. W. Cannon, educational secretary for the Baptists of the state of Georgia. There will be three sessions each day for the remaining ten days.

But to be more specific: First of all let us maintain separate local churches. There is no need of mixed congregations or societies except in rare cases. Mixed societies are not desired even by the colored people. It is no news to our southern brethren that our colored people feel freer and more at home when they are to themselves. The Negro desires his own church whether it is ideal or not. He enjoys his own service, his own preaching, his own song, his own revivals and occasionally he enjoys a sermon by a white brother, as the white brother would enjoy occasionally a sermon by a colored brother. For a long time the Negro will want his local church. The character of the local church is determined very largely by the connectional ideals, by the connectional methods, by the connectional progress, by the connectional pressure, by the connectional traditions. Here is the advantage of the closest connectional relation.

In the second place, after we have Negro local churches, maintained as we have now, and Negro conferences, then arrange Negro Areas or jurisdictional districts absolutely equal in every regard to any other area or district in the church. With this done, amplify and make more efficient by putting larger responsibility upon our colored officers now doing field work practically for every board of the Methodist Episcopal Church. Fix a general headquarters and let this bureau report to the national headquarters. But let these bureaus direct the work among the colored people. Here you have Ezekiel's wheel within a wheel. This gives independence in response to the growth of racial consciousness on the part of the Negro and is a reasonable adjustment in harmony with sociable conditions.

Our point of contact is in the General Conference, where we are to be on absolute equal footing, to vote and to be voted for. From this upper chamber each goes down to his own task to which he is related and best adapted.

In God's name let reconciliation come, and may the sun of that day speedily reach its meridian, when the dove of peace shall hover over all sections and the olive branch rest over every door. But in bringing in this glad day let the Anglo-Saxon of our great Church be warned that the gods of ages past and the oracles of the future watch his efforts, lest in his strength and superior advantage he does injustice to millions of Negroes, who are more dependent upon the sense of justice and fair play of the Anglo-Saxon to-day than in all the days of the three hundred years gone by.

There is no reason why the Negro and the white man North and South should not come together in one great church. Because history does not furnish us an example of the peaceful abiding of different races in the same fold is no reason why we may not succeed. Methodism may be the schoolmaster of the world in race relationships. There is room enough for us all, white, black, North and South.

Abraham Lincoln said in his speech at New Haven, Conn., March 1, 1860: "If it was like two wrecked seamen on a narrow plank, where each must push the other or drown himself, I would push the Negro off—or a white man either; but it is not: the plank is large enough for both."

DR. JOHN W. GILBERT TELLS WHITE MINISTERS TO SPEAK OUT.

Christian Index

ST. LOUIS, MO., Dec. 11, 1916—Dr. John W. Gilbert, Dean of Theology at Paine College, Augusta, Ga., one of the leading Negroes of the country, provoked much favorable discussion here when he addressed The Federal Council of the Churches of Christ in America which has been in session here since Tuesday. The eloquent educator was speaking to the report of the Commission in the interest of Colored Churches. He was frequently and loudly applauded by the five hundred delegates, majority of them white, while he made his plea for larger cooperation of the white pulpits of the South in the interest of justice for the Negro. Among other things he said:

"Sentiment is higher than law. Sentiment overrides the law when the law is not the offspring of sentiment. Therefore it is the duty of the ministry to change the sentiment antagonistic to the colored man. Most preachers are cowards in the face of sentiment and therefore for fear of losing their personal popularity they fail to teach the ethics of Christianity, fail to talk and act upon the principle of the equality of man and man, the principle of the Fatherhood of God and the brotherhood of man." He spoke hopefully of the brotherly relationship existing between the M. E. Church, South and the C. M. E. Church. He believes that most so-called Christians need a vision of Peter's sheet in order to be taught that "God is no respector of persons."

"The Negro," said he, "is more sinned against than sinning in the matter of residence in unsanitary, undrained and dirty sections of our cities and towns; also in the matter of alcoholic liquors; for no Negroes own distilleries almost none operate barrooms. White men manufacture liquor and sell it to our race who are debauched and ruined thereby." Dr. Gilbert also contends that our Negro womanhood is sinned against and defenseless in many places because the community sentment is aganst her, As to education the race is sinned against because he does not get his just share of the public educational money and, therefore, our rural schools are overcrowded and teachers incompetent and underpaid at that. Competent teachers cannot work for the pittance offered them as salaries.

He further contends that the argument so often resorted to, viz., that the white people pay the larger part of the taxes, is false in its political economy, for in the last analysis, the consumer, the renter, the tiller, the miner—these people pay the taxes. It is their purchases in the marts, their labor in the fields and mines that give taxable value to material things. The preacher must teach the people the truth along these lines.

He suggests that Ministers Alliances composed of white and black preachers be formed in every community to take into consideration all matters pertaining to the community without regard to race or color.

He also suggests that at least two and the same Sundays per year be set for preaching to both races on their duties to each other. He pledged the hearty co-operation of the Negro ministry of all Churches with their white brethren in any endeavor, North or South, to inaugurate an era of good will, love and mutual help.

New York City

Conference of Colored Workers—The annual Conference for Workers among Colored People in the Episcopal Church met at St. Michael and All Angels' church on September 26 to 29. This is the first time the Conference has met in Philadelphia for twenty-four years, and the occasion was marked by a large attendance and interesting meetings. On Tuesday evening at the opening service, the Rev. Eliot White, rector of St. Mark's church, made the address of welcome, and the sermon was preached by the Rev. E. W. Daniel, of New York. On Wednesday evening a memorial service was held for the late Bishop Ferguson, followed by a discussion of the problem, "Can the Protestant Episcopal Church Assist in the Suppression of Lynching?" On Thursday the Conference organized with the election of the Rev. Samuel W. Grice as president, the Rev. G. F. Miller, D.D., as vice-president, the Rev. G. F. Bragg, D.D., as secretary and Mr. M. A. Nicholson as treasurer. In the evening a discussion took place upon the subject of the racial episcopate. The closing service was held on Friday evening at St. Thomas' church, and was of a missionary character.

COUNCIL OF COLORED CHURCHMEN IN SESSION

(Special to The New York Age.)

Aiken, S. C.—The seventh annual council of the Colored Churchmen of the Diocese of South Carolina convened in St. Augustine's Church, Aiken, S. C., of which the Rev. St. Julian A. Simpkins is minister in charge, June 27 to 29. On Tuesday evening the executive committee held its annual meeting. At the opening session on Wednesday morning Bishop Wm. A. Guerry delivered his annual address and ordained the Rev. St. Julian A. Simpkins to the priesthood and Julian C. Perry to the deaconate. Archdeacon E. L. Baskerville read his annual report in the afternoon.

he public meeting of the Woman's Auxiliary will take place on Thursday afternoon from 3 to 5 o'clock.

Ample arrangements have been made by the Rev. Mr. Simpkins and his congregation for the entertainment of the council.

Church - 1916

ELABORATE ARRANGEMENTS MADE FOR THE GENERAL CONVENTION

By THE REV. E. CLOWES CHORLEY, D. D., Historiographer of the Diocese of New York.

NEW YORK CITY is so closely associated with the traditions of the Protestant Episcopal Church in the United States that the triennial general convention which begins on October 2 in St. Louis has a special interest for those who live in this metropolis of the Western world.

The citadel of the Church in America is here in the East. New York is the largest diocese and in the city are many of the boards and agencies whose influence is felt throughout the world. From New York will go delegates, both clerical and lay, and many communicants as well, to attend the great conclave in that Western city which has grown into wealth and power in the last few decades, although in the early days of the faith it was a trading post on the Western frontiers.

How the long trail leads back again to this city is shown in the fact that the venerable Bishop of Missouri, the presiding member of the episcopate, who on October 5 is to celebrate his golden jubilee of the accession to his high office, was chosen in New York. The Right Rev. Dr. Daniel Sylvester Tuttle was in 1866 a rector of the rural parish at Morris, N. Y. He was then almost unknown by the dignitaries of the Church. He had tutored the sons of two prelates when he was a student in the Union Theological Seminary of this city, and those who were acquainted with him knew his ability and energy and zeal. The Rev. Mr. Tuttle had come to New York to witness the consecration of Dr. Williams, the first Bishop of Japan, in historic St. John's Chapel. Two days later he was presented for consecration by Bishops Potter and Odenheimer, and among his attending presbyters were the Rev. Dr. Morgan Dix, later to become rector of Trinity. The new missionary Bishop went to his new see of Montana by stage coach much of the way. How he won his place among the rugged men of the West is one of the most interesting stories of American life. His translation to the Bishopric of Missouri came in 1886, and there in St. Louis he has remained to this day.

Eighty years old, hale and forceful, he is to receive the congratulations of the members of the general convention and to preach the opening sermon. When Bishop Tuttle was received into the House of Bishops at his first triennial convention in 1868 there were then in the church forty-one prelates and the House of Deputies had 136 clergymen and as many laymen. The number of communicants was about 200,000, as compared with the million of the present.

In the impressive procession which will move when the convention opens there will be 122 bishops and 600 deputies, clerical and lay. First will march the combined choirs of the Episcopal parishes in the Diocese of St. Louis. Then will be seen the officers of the House of Bishops, the venerable Rev. Dr. Samuel Hart, the dean of the Berkeley Divinity School, secretary of the house, and the assistant secretaries, the Rev. Dr. George Francis Nelson of New York city and the Rev. Percy Foster Hall of Annapolis, Md. The House of the Clerical and Lay Deputies will be represented by its president, the Rev. Dr. Alexander Mann, the rector of Trinity Church in Boston. The secretary of the House of Deputies is the Rev. Dr. Henry Anstice of this city, in whose office at the Church Missions House in Fourth avenue many of the arrangements for the seating of the delegates in St. Louis have been made. The other secretaries are Dean Davis of St. Louis, William C. Prout of Albany and James G. Glass of Florida.

Last in the procession will be the bishops of the church, garbed in their official robes and adorned by their multi-hued academic robes, walking in the inverse order of their consecration, the younger bishops being the first to appear. The Right Rev. Dr. David Hummell Greer, Bishop of New York, and others of the Eastern Dioceses will have a special interest for those who are close to the metropolis.

The Anglican communion will be well represented this year. It will be remembered that the Protestant Church in the United States grew out of the Church of England of the Colonial days, and that it did not organize independently until 1784, when the necessary revisions were made in the Prayer Book and the constitution. This period of transition extended to 1789. There have always existed cordial relations between the two ecclesiastical bodies. As fraternal delegates the Archbishop of Canterbury has sent the Right Rev. H. H. Montgomery and the Right Rev. Dr. Huyse Wolcott Yeatman-Biggs, both of whom are to preach in this city before they go to St. Louis.

Bishop Montgomery is the secretary of the ancient Society for the Propagation of the Gospel in Foreign Parts, to which the church in this country owes its being and under the jurisdiction of which it was for many years. He was formerly the Bishop of Tasmania.

The Right Rev. Dr. Yeatman-Biggs is the Bishop of Worcester and one of the most noted of English scholars. For many years he has been select preacher at those venerable seats of learning Cambridge and Oxford universities. He was suffragan bishop of Southwark before his translation to the Worcester see. The Bishop eighteen years ago inherited the estates of his brother, Gen. Yeatman-Biggs, and is therefore an extensive landod proprietor. He is the owner of 3,200 acres and lives in Hartlebury Castle, in Kidderminster.

Canada will send a delegation from its province of the Anglican Church headed by Archbishop George Thorneloe, Bishop of Algoma and Metropolitan of Ontario. He will be accompanied by the Right Rev. David Williams Bishop of Huron; the Rev. Precentei Tucker of London. Ont., and E. G Henderson of Windsor, Ont.

The Episcopal Church of the United States reaches to many lands beyond the borders of this country, for it has bishops in the Hawaiian Islands, in the Philippines and in Porto Rico. There are also missionary bishops in Brazil, in China, Cuba, Japan, Liberia and Mexico. The president of the board of missions is Bishop Arthur S. Lloyd of New York.

Among the lay delegates are many men who have a prominent part in the affairs of the nation. The senior lay delegate is L. Bradford Prince, formerly Governor of New Mexico, who has attended in succession fourteen conventions. Francis Lynde Stetson of this city, an eminent lawyer, has for many years been a lay delegate and has done much in formulating the canons of the church. Gen. William W. Skiddy of New York city is the treasurer of the General Convention. Nine jurists are enrolled in the House of Deputies, among whom are Judge Vernon M. Davis of the Supreme Court of the county of New York and former Justice Charles Andrews, for many years at the head of the Court of Appeals in this Commonwealth. He is in point of age but not in service the senior member of the House of Deputies.

Other well known laymen are George Wharton Pepper, a Philadelphia lawyer; Frederick N. Judson of St. Louis; Joseph Packard of Baltimore; George F. Henry of Des Moines, and C. G. Saunders of Boston. The financial world is represented by Stephen Baker of New York, Robert C. Pruyn of Albany, and A. C. Kains of San Francisco.

The deliberations of both houses are to be held in separate halls in the Moolah Temple. The acoustics of these halls are especially good. The meetings of the House of Bishops are in secret session, those of the House of Deputies being open to the general public. There will be room for 900 spectators in the galleries.

Questions of the highest importance will be considered in the General Convention, to which I would refer briefly. Missionary bishops are to be elected for Liberia, South Dakota and Porto Rico by the House of Bishops, the Deputies concurring. The matter of a racial episcopate, that is the granting of bishops of their race to the colored communicants, long a matter of discussion, will in all probability be finally adjusted. It is proposed also to have a new Bishopric created for the Indians. If the proposal of the English Church to hand over to the Episcopal Church her diocese of Honduras be accepted Honduras and Panama will form a new missionary district.

The recommendations of the commission on marriage and divorce prohibiting the solemnizing of a marriage between persons either of whom has been divorced for any cause will undoubtedly give rise to earnest debate. Sometimes clergymen have officiated at the marriages of the innocent parties to a divorce, but in view of the many instances of collusion reported in some of the States, as in New York, the commission has advocated the canon which makes a church marriage impossible where divorced persons are concerned.

The revision of the Prayer Book and its enrichment, a task on which a commission has been at work for the last three years, including the shortening of the form of the Commandments in the communion office and in the cathechism, will naturally be a theme of interested discussion.

Since the last triennial convention energetic measures have been taken, under the direction of Bishop Lawrence of Massachusetts, for raising a fund of $5,000,000 to be applied to the pensioning of the clergy at the age of 65. What with the 7 per cent. on the salaries of their rectors which the parishes will pay the obligation will be met. More than $3,000,000 has already been subscribed, and it is confidently expected that the full amount will be available by next month. The details of the plan have been worked out with great care by professional actuaries.

The city of St. Louis has been making extraordinary preparations to receive the convention, and her public spirited citizens, without reference to creed, have participated in the arrangements. A special fund of $25,000 has been collected by the St. Louisans and special committees are assisting in the organization.

A decided innovation which is in reality such as should be treated in a special article is the church pageant illustrating by tableau the rise of Christendom, which is to be given in the Coliseum, which is well known to those who have followed the conventions of the political parties. It will call for the cooperation of 2,000 persons, and is probably the most ambitious project of its kind undertaken on this continent. In the interludes moving pictures of the two houses in session will be shown.

Elaborate arrangements have been made by the large organizations whose activities are so closely related to those of the convention. The woman's auxiliary to the Board of Missions will have its headquarters in the Sheldon Memorial Hall. On October 12 will be held the united offering in the aid of missions, which will yield a substantial amount for the cause of spreading the Gospel. It is an important event to every churchwoman as well as to every churchman.

The social side of the convention will be most attractive. The people of St. Louis have arranged to show in many ways their kindly hospitality toward the visiting delegates. Luncheon will be served daily for the delegates in the undercroft of the convention hall. Bishop Tuttle is to give a grand reception in honor of the bishops and their families. The members of the convention are to be entertained at a reception to be held in Moolah Temple and an afternoon party is to be given in Shaw's Garden. There is every indication that the approaching convention will be fraught with unusual interest and will be a source of inspiration to all.

REPORT OF R. H. BOYD

Atlanta Independent 9-9-'16

Secretary of the National Baptist Publishing Board Tells of the Work—Submits His Summary or Stewardship of the Work of the Great Printing and Publishing Institution For the Past Twenty Years—Progress Shown—Obstacles Overcome—Bright Future Predicted.

Kansas City, September 8.—Twenty years of actual work in the religious publishing endeavor was beautifully shown in facts and figures this afternoon at Armory Hall, where the thirty-sixth annual session of the National Baptist Convention is in session. This report, which was distributed in printed form, was from the Rev. Richard Henry Boyd, D. D., the Secretary of the mammoth National Baptist Publishing Board and manager of its plant, which is located at Nashville, Tenn. It began business in 1897 and since that time his report shows, that year by year it has grown in impor-

tance as an asset to the industry of the Negro Baptists of the country. The tabulation of the work done is shown on page 29, where year by year the number of letters written, the periodicals circulated and the money spent are shown, then the grand total. It shows that in twenty years they have received three millions, nine hundred sixty two thousand, three hundred sixty-three letters, and that they have circulated in that time one hundred forty-three million, five hundred two thousand, four hundred and two periodicals; while the receipts and expenses for the twenty years total two million, four hundred fifty nine thousand ninety-five dollars, forty-seven cents In addition to the great showing made by the institution, Secretary Boyd presented to the messengers and Baptists throughout the country one of the most complete compilations of what has transpired during the year of any year since the institution has been in existence. Preceding Secretary Boyd came Dr. C. H. Clark, the Chairman of the Publishing Board, who has served in that capacity since its organization. Dr. Clark lined out in a magnificent voice the familiar tune:

"Ye fearful Saints, fresh courage take,
The clouds you so much dread
Are big with mercy and will break
With blessings on your head."

When he had finished the last word the convention went wild with enthusiasm and at once they joined with one accord and sang it to common meter. It was about five minutes before President Jones could have order properly restored. Dr. Clark then gave way to Secretary Boyd, who finished his address and then passed a copy of his report to the officials of the convention. One of the features of the statement of the Publishing Board this year was its dealings with the affairs of the denomination. They gave their version of the separation at Chicago under a subhead "The Chicago Cyclone," and the legal entanglements that have confronted the denomination they style as "The Beginning of Lawsuits," and further on they tell of "The Continuation of Law Suits." At the bottom of page 9 of the report, the Publishing Board tells of "The Rightful and Lawful Ownership of the National Baptist Publishing Board." Then on page 12 they deal with "The Question Finally Settled." In this they present the charter of incorporation of the Publishing House and then give the constitution and by-laws and the regulations governing the Publishing Board and on and on the report goes throughout, until finally on page 31 they give verbatim the complaints that were filed some time ago. The report this year contains ninety-six pages. It has the photograph of every member of the Publishing Board in it and has a memorial page dedicated to the deceased field editor.

WATCHMAN-EXAMINER

New York City

DEC 21 1912

Negro Baptists in Texas

We are used to the superlative degree when describing things in Texas. Our readers know about the "big things" that the white Baptists of Texas are accomplishing, but the doings of the negro Baptists are just as remarkable. *The Baptist Standard*, of Texas, in a recent issue tells of the Texas Negro Convention at Austin, where it was reported that there had been contributed for State missions, $68,471; for Christian education, $49,600; and for all purposes, $131,000, which surpassed the previous year by $20,000. According to the report of the official statistician, their Convention has 1,512 churches, 2,332 ordained ministers, 1,116 pastors, 153,319 members, twenty-three district Sunday school conventions, and four colleges with a property value of $725,500. This is a remarkable record. It is all the more remarkable when compared with the record of our State mission gifts up this way. For instance, with a considerably smaller membership the negro Baptists of Texas gave more for State missions than the Baptists of the Empire State, in spite of the fact that in our New York churches there are many millionaires and multi-millionaires. What is true of New York is true of our other States, North and South. Indeed, the negroes of Texas gave far more *per capita* State missions than the white Baptists of Texas. All honor to our negro brethren!

Kansas City, Mo

TO EDUCATE YOUNG NEGROES.

National Baptist Convention, in Session Here, Inaugurates Plan.

First steps toward the founding of a college to educate young negroes for the Baptist ministry, to be located somewhere in the South, were taken yesterday by the National Baptist Convention, in thirty-sixth annual convention here. Fifty thousand dollars was subscribed by delegates for the thirty-eight different states represented to start the proposition. The location will be chosen at some future date.

THE SOUTHERN BAPTIST CONVENTION

National Baptist Union

In Asheville, N. C.—61st annual session—2,125 messengers; Dr. Burrows elected president—many anecdotes told—plenty of laughter—less reverence than in former years—precedent of 60 years broken when women speak—much disorder—many sharp speeches—no bosses allowed—independence of thought, speech and actions—convention and boards in debt—plans laid to pay all debts in 60 days—refuse to donate money to inter-denominational school in China—no work reported done among colored people—Dr. Riley said conditions were such that no progress was made during the year in the seminary project—more than once the convention was nervous and messengers did not know what might happen—some harsh criticism of business methods of boards—refuses to endorse union between denominations—635 voted for Layman Wolfe for president—Dr. Burrows served notice that his name would not be allowed for president again—Sunday School Board receipts, $370,590—Women raised $300,000—For Foreign Missions, $505,484.77—expended, $598,638.05—Evangelical Board reported many accessions to churches—ghost of discord and contention refused to stay down—pleading for peace—matters that cause bad feeling put off till next year—B. Y. P. U.'s growing—women's organizations number 13,000—adjourned after singing plantation melody, "By the grace of God I'll meet you," to meet in New Orleans.

NORTH AMERICAN

Philadelphia, Pa.

DIVORCE NATIONAL EVIL CHRISTIAN UNION HEARS

Big Block to True Americanism, Pastor Tells United Presbyterians

DISCUSS MISSION WORK

GAZETTE TIMES

Pittsburg, Pa.

Second-Hand Clothing for Southern Schools Condemned by Negro Speaker

Practical methods of developing true Americanism by the elimination of the divorce evil, and the cleaning up of corrupt politics, were suggested to the National Convention of the Young People's Christian Union of the United Presbyterian Church last night by the Rev. W. E. McCullogh, pastor of the Homewood United Presbyterian Church, of Pittsburgh.

The session last night was devoted to the consideration of the mission activities of the church. Doctor McCullogh discussed the home land ideals, while the Rev. Neal McClanahan, associate secretary of the board of foreign missions, of Philadelphia, told of the work of the church in 16,000 villages in the orient.

The training of the colored people of Alabama for foreign missionary work was advocated by the Rev. John H. Arter, the principal of the Arlington Industrial School for Negroes, in Annemanie, Ala., because he considered that the colored race was constitutionally more fitted to stand the climate and the work in India and Africa than the white race.

The sending of second-hand clothing to the schools in the south was condemned on the ground that it lowered the self-respect of the students. The speaker pointed out that the white man of the south is heartily in favor of some education for the colored man, which ought to include training to do the common everyday work of life skillfully. There are nine industries being taught at the Arlington school, by which the students earn $4000 a year toward their own support.

The silver cup for the high record in work done durging the year was awarded to the Chicago Presbytery Society. Chicago has won the trophy three times since 1912.

A new method of teaching the institute classes was developed in the morning, when the classes remained stationary and the instructors progressed from group to group. At noon the presbyterial secretaries held their annual luncheon. The speakers in the afternoon were Mrs. I. H. Milliken, of Aspinwall, Pa., who spoke of the activities of the juniors; the Rev. Curtis R. Stevenson, of Chicago, general secretary of the Christian Union, and the Rev. R. J. Miller, editor of the Christian Union Herald.

NEGRO STATE CONVENTION.

The twenty-third annual state convention of Negro Baptist Sunday Schools and the Negro Baptist Young People's Union, continued its sessions in the Shiloh Baptist Church, Thirty-ninth and Mifflin streets, yesterday. The morning session opened with religious services, after which reports of the various committees were read and discussed.

Church—1916

AS TO THE CENTENNIAL GENERAL CONFERENCE.

Christian Recorder 6/8/16

One hundred years of organic African Methodism have passed into the long-vistaed corridor of time: the solemn tread of those mighty men who passed on during the century still echo back to the listening ears of those, who Janus like, look to the past and the future. Sacred are the memories of these warriors, who like Alexander and Napoleon, led the host of African Methodists to conquest and to victory, but whose dust now lies sleeping from Woodbury, N. J., to San Antonio, Tex.

Dickerson, than whom no mightier preacher has stood in the pulpit since the days of the Apostle Paul. Ward, "the old man eloquence," whose words glowing like some aurora borealis, burnt into the souls of men with an all-consuming power, that almost gave ocular demonstration of the beauties of the city of God. Grant, the evangelist, whose words of power left men melted into tears and filled the soul with intoxicating joy. Then think of the other illustrious ones that adorned the bench of our Episcopacy with a richness of grace that gave beauty and strength to the prestige of African Methodism. But they have vanished in time's far perspective, in the onswept years of the century of our organic existence. The marshalled host, in far-flung battle lines, that in the years agone, stood upon the ramparts of God—adamantine bastions for Christ—for the church and for human right.

But they rest from their labors, and peacefully join in angelic dress pared, far out on the battlefield of glory. The Church they loved, after one hundred years of toil, of cares and warfares, of sorrows and disappointments, come up in the fullness of complete womanhood, to celebrate the one hundredth anniversary of her existence. One hundred years ago, like an acorn dropped upon the mountain brow, germinated, took root, and sprung up. Playfully bowing in the breezes of summer, shivering amidst the chill and frosts of winter, swept by storm and challenged by foe, until an hundred years passed; then erect and mighty she stands; and when the earthquake comes, and the hoarse growls resound, deep down in the bowels of the earth the old Church of Allen, with her thousand pinnacle fingers, dotting the land from Maine to Florida, from the Atlantic to the Pacific, in Africa, in South America, and the Isles of the Sea, with ebbon locks, and martial mein, she laughs, Ha! ha! as the storms sweep by, and angelic hosts sing to her:

"Glorious things of thee are spoken, Zion city of our God."

One hundred yeasr ago she rowed out from Philadelphia, a frail little bark, amidst darkened clouds and dashing waves. Those who loved her committed her to the ocean's breast with many doubts and fears, and watched her with prayers and tears as she drifted away amidst the darkness and mists. But out on the wings of faith she went to the salvation of the souls of men, to the religious freedom of Africa's dusky sons, and to the glory of God. But 100 years pass slowly onward, amidst wars and tumult, carnage and sufferings. Kingdoms, during this amazing century, rose and fell. She saw the fetters broken from the arms of her children and heard the proclamation: "A nation is born in a day." But 100 years plod slowly by, and she comes back to port, a mighty, full-rigged ship, all sails swelled to the breeze, to report for her stewardship, and her angelic choir sings: "Happy Zion, God is still thy strength and shield."

During the century, she has raised up sons and daughters, mighty in pulpit, on forum, on platform; men who take their places in the republic of leters, in science, and in the various fields of human endeavor. These noble sons of Allen have made a place for the grand old A. M. E. Church, not the least among the sisterhood of churches. These scenes, as a panorama, pass before us, and we dream of the glory of the past. But "Beyond the Alps lies Ita," and "Beware! beware! the rapids are below you."

And thus we pass from dreams and visions to the stearn realities of our Centennial General Conference. What was it! A body of serious and sober-minded Godly men? A body of men that felt the responsibility of a great church resting upon them? Or did they think more of personal glory, and the distinction (?) of getting their names in the minutes, as having made a motion to adopt something? Thought they more of the distinction (?) of rising to some ridiculous point of order or some impossible privilege question? Did they think of the responsibility devolving upon them as representatives of an over-burdened people? In 1892 I attended at Philadelphia, my first General Conference. Since that time I have missed but one. The one just closed was the most unruly and boisterous of any since 1892. That the more serious-minded and quiet men of the General Conference should be compelled to sit for three long, weary weeks, as absolutely helpless, as though they were gagged and bound, ought to be, and is, perhaps for the future, altogether out of the question. To think of so many irresponsible, noisy men, who seemed to have no sense of the fitness of things, is sickening to the extreme. How long can the Church live under such circumstances? How long will men who try to deport themselves in an orderly manner feel disposed to submit to such mob control?

For three weeks we were in Philadelphia, at an expense to the people of some $65,000 or $70,000; and all that was done, that could be said to be of any service to the people, might have been done in one week. Then further, and worst of all, we found men there, entrusted with the responsible powers of legislating, who so far forgot themselves as to be constantly flaunting in the faces of other delegates, sectional and color lines. After 100 years we met and parted with a more unbrotherly feeling than ever before, perhaps, in the history of the Church. How sadly unfortunate this should be. Instead of there being a oneness of aim and purpose awaiting us, there seem to be mutterings and dark forebodings. A lining up of sections—a lining up of General Officers, to vote solidly together—a lining up of laymen to vote solidly together when one of their number is running for office, is a bad thingn for the future of the Church, and is but an entering wedge to split the log. Why should any man raise the question of color in the Church? Why shoulud any set of men band themselves together as against another set? Are we not all brethren? Is it not true that scores of Southern men hold Northern appointments? Is it not true that scores of Northern men hold Southern appointments? Have we not thousands of Southern people in our Northern section of the Church? Then why this unseemly strife? Are we all not African Methodists? Do not we all love the Church whether we be North or South? Then why these unbrotherly insults? If the more thoughtful men of all sections of the Church do not get together and brbidle the tongues of these irresponsible insurrectionists, I fear the early consequence.

Now to deal with things local to my section and district, I wish to speak of my race for the editorship of the Western Recorder: Did I run through ambition, hoping to defeat a faithful and worthy incumbent for the mere glory of being a general officer? Was it the lure of $1,350.00 that prompted me to run? No not these: I ran because I did not believe that the present incumbent could by any possible means be re-elected, after the haphazard and indifferent manner in which that paper had been run for 12 years. Because I knew that under the same circumstances no man in any other church or organization in the world coudl be re-elected. Because I knew that in the Central, and Great West, the people and ministers for whom that paper is supposed to be run, have no more respect for it than they have for so much waste paper in the alley. Becauses the representative men, professional, ministerial, and in all walks of life, in and out of the A. M. E. Church, because of the good that might be done, and the service a properly conducted paper might be to the Church and Race, hoped and prayed that I might get the paper. Tese, together with the belief in myself to be able to make that paper worthy of the name, are some of the reasons why I ran for it, and for the same reasons, if I live to see the time, I shall run again. Right here it would be in keeping to pay my respects to Revs. Carnes and Wiseman.

On general principles, pet us grant that the Western Recorder is a connectional paper (if it is anything) and that the General Conference has the right to elect as editor whomsoever it pleases, from whatever section of the Church. But since the men of the West, through their labors, created the necessity for its existence, they certainly have priority rights, morally speaking. The Western Recorder is supposed to serve this section of the Church particularly just as the Southern Recorder is supposed to serve that section. Being out of the territory of that paper, I would never thing of being a candidate for its editorship. It may be that the quality of the Western Recorder led Revs. Carnes and Wiseman to conclude that there was no one in the West capable of managing it. If these gentlemen were eminent newspaper men, there would be some excuse to go to North Carolina or Oklahoma and get them; but perhaps they lay no claim to special fitness on that line of work. Then why go away there to get them when the Church could find just as good among the men who created the necessity for its existence. The Kansas City post office belongs to the National Government and every citizen in the United States has equal rights in its building. But suppose the President should go to North Carolina, or Oklahoma and get a man for a Kansas City postmaster. What do you suppose the people of Kansas City would do? Why they would rise up in indignation, or perhaps in insurrection. I might carry this analogy to its logical conclusion, which woulud be more convincing, and would show the absolute injustice of@ going to Oklahoma or North Carolina for an editor for the Western Recorder. Why would not Rev. Wiseman aspire to the editorship of the Southern Recorder, and Rev. Carnes to the Christian Recorder. These papers serve the sections in which they live. Would these gentlemen expect the support of the Western men were they elected? Hardly, I think. If they did not get the support of the West, then why publish the paper there? We of the West who are supposed to support that paper and which we would lo under proper management, woulud not likely give our support to that paper if the General Conference should so far forget itself as to deny us our moral rights. This applies to Revs. Williams and Holbrook, who, perhaps, were not serious in their candidacy. No, gentlemen, unless you give us experts, it would hardly be necessary to go to Oklahoma, North Carolina, Arkansas, or Tennessee for an editor, for I believe that we have just as good right here in the West. When all the circumstances entering into this matter is considered, the idea is rather laughable. I wish here to add that even since the first of May a new set of conditions have arisen in this Western country, which I would like that every delegate and bishop in the conection might know, but for valid reasons I cannot mention them here. The great need of a different kind of management of the Western Recorder was nevr more apparent or more needed.

J. D. BARKSDALE.

WOMAN'S AUX'L IN CONVENTION

Daily Oh

ABOUT 500 DELEGATES PRESENT FROM MANY STATES.

President and Secretary of Convention Make Thrilling Addresses

The Women's Auxiliary to the National Baptist Convention convened at St. John Baptist Church, Wednesday and will hold its last meeting Sunday evening. There are about 500 enrolled delegates, representing eighteen states. The opening session of the convention Wednesday afternoon was attended by a very large crowd. Mrs. S. Willie Layton of Philadelphia, presided. The welcome addresses at 4 o'clock were excellent. Mrs. W. J. Ayers welcomed the visitors in behalf of the Baptist women, Mrs. M. E. Harper spoke in behalf of the other denominations and Mrs. P. James Bryan of Atlanta, made the welcome address on behalf of the state. On behalf of the delegates, Mrs. Ruth L. Bennett, of Philadelphia, made the response.

The evening's session had as its principal feature the annual sermon by the Rev. C. G. Fishback of Kansas. Spec-

ial music was rendered and an exceptionally large crowd was present.

At the Thursday morning's session Mrs. P. Jame Bryant, of Atlanta, presided. The main feature of the session was the annual report of the president, Mrs. S. Willie Layton. Mrs. Layton spoke on preparedness and her address was listened to with marked attention. The speaker stressed the importance of boys and girls being given proper training in order that they may be fully prepared to meet the battles of life and she dwelt at length on the necessity of proper recreational training for them. In the afternoon the church was packed, the main attraction being the address of Miss N. H. Burroughs, corresponding secretary. Miss Burroughs held her audience spell bound as she told of the work which is being done at the National Training School and that of the Baptist women all over the country. The speaker emphasized the fact that there is too much reform work and not enough preventive work. She advised against starting too many "uplift" organizations and advocated the concentration of efforts on the few enterprises that are operated by honest, capable people, and be content to have a less number of schools, churches shops and business places and urged that we see that they are better managed. She spoke of the gap between white and colored women, urged the putting of backbone in our boys and told most feelingly of the temptations besetting Negro girls. She touched upon the tendency of many young women to do missionary work within the church when their own homes remain neglected. The speaker was the very embodiment of earnestness and her words seemed to strike a most responsive chord in the hearts of her hearers.

At night the Rev. B. F. Riley, white, of Alabama, and Mrs. M. W. Reddick, of Americus, Ga., were the principal speakers. Rev. Riley told in a most earnest and impressive manner of his work in attempting to create a better understanding between the whites and blacks. His talk was to the point and practical and he handled it in a plain matter of fact way. After these two addresses, Mrs. E. Arlington Wilson, in charge of the question box, spoke.

Yesterday's session brought forth addresses by Mrs. M. J. Brockman, Oklahoma; Mrs. S. Tribbitt, Pennsylvania; Mrs. Arina Raiford, South Carolina; Mrs. B. F. Fox, Virginia, and Mrs. Mary Leod Bethune, Fla.

The program for today and Sunday is as follows:

Saturday Morning

The Field under Review.

9:30—Devotional services, Committee on Devotions in charge.

10:00—Music.

10:05—Addresses, State Directors and Presidents of State Conventions.

Presentation of "Women who are doing things."

12:00—Election of officers.

Offering.

Announcements.

Adjournment.

Saturday Afternoon

Attend unveiling of Lisle Monument.

Saturday Evening

8:00—Song Service.

8:00—Devotional Services, Committee on Devotions in charge.

8:30—A one-act drama, "The Way Not to Do It."

THE NORTHERN BAPTIST CONVENTION.

In Minneapolis—2,075 messengers—motto over president: "Let us get together by working together"—not much spirituality—things "cut and dried" because most work done by committees and boards—too much prominence given to patriotism as shown by American flags—Dr. Barbour, new president succeeding Prof. Matthews—much interest in the "Five Year Program" money-raising project and soul-saving effort—Missionary work of American Baptist Publication Society and that of the Home Mission Society united under one board—total receipts of Publication Society $1,390,000—millions also raised for seminaries, missions and general education—much time given to speaking—atmosphere intellectual rather than devotional—matters of sociology, secular government, ethics and science tower over matters of orthodox theology—anti-Roman Catholic sentiment—more liberal in practices than southern Baptists yet adopted resolutions affirmative of separation of Church and State and democracy of church government—convention sermon by Dr. Woelfkin, subject, "Law of Sin and Death and Law of Spirit and Life"—adorned with literary flashes and rhetorical flourishes—fine appeals for foreign missions—stress laid on education of youths—the immigration problem considered—Drs. Morehouse and Rowland, the Grand Old Men of the North, as Drs. Gambrel, Buckner, Burrows are of South—women enthusiastic—intellectual level high and mentality strong—nothing done directly for increasing population of colored migrating north of Ohio—spirit of good fellowship—strong believers in organizations—with plenty money of course they do large things.

The Union-Review, of course, feels a degree of elation over the waxing organizations, influence and prestige of the two conventions of white Baptists. We think we notice a decline in consideration of the obligations due colored Baptists. We are satisfied that fullest growth and happiest experiences will not come to the Baptists in white till they accord to the Baptists in color what is their due. Gradually, we think, barriers are melting. We know approach is easier. We wish responses deserved were more ready and liberal. Colored Baptists must hasten to show themselves people of growth, reliability and intelligence so evident that doubts of improvability shall have no place in the thought of those wealthy by reason of heritages, enriched by situation and fortunate in credits of achievements.

Wilmington, Del.

FEB 9 1916

COLORED PREACHERS UP AGAINST CAMPS

Eastern Shore Clergymen Say They No Longer Promote Spiritual Uplift

ARE CLASSED AS BREEDERS OF CRIME

ANNAPOLIS, Feb. 9.—The horrendous "goings on" at the colored campmeetings on the Eastern Shore were described in all their frightfulness yesterday by a delegation of colored ministers from that fair region at a hearing before the Eastern Shore legislators.

The committee of colored Methodist preachers who want the campmeetings taxed out of existence consisted of the Revs. D. H. Hargis, of Cambridge; J. U. King, of Princess Anne; J. R. Holland, of Easton; J. H. Blake, of St. Michaels, and C. W. Pullett, of Chestertown.

The Rev. Dr. Hargis was the principal speaker. He declared that originally campmeetings had been held for the social and spiritual uplift of the colored people, but that they had long since outlived their usefulness and had become mere money-making schemes. He recounted many deeds of violence and crime at campmeetings and declared that the camps appealed to the worst elements of the colored people. Stories were told of how crapshooters and whisky-sellers infested the camps, one of the former having on one occasion "shot up" a camp, wounding several persons and causing the preachers to take to their heels in great haste.

The "bread stall" was described with horror by the speaker as a place fun for profit, where not only all sorts of sales were made on Sunday, but where, even while services were in progress, selling went on at the back of the tent, although the front door was closed. And he said that not only were all sorts of eatables sold, but that watermelons were sold at 50 cents apiece, each melon containing a whole pint of whisky.

Asked why the colored ministers did not refuse to take part in campmeetings Hargis declared they would like to do so, but that unless they did they were told that their salaries would not and could not be paid, so that they were powerless, and were appealing to the Legislature to help them control the situation, which they were unable to do alone.

Asked why the colored preachers did not appeal to the civil authorities to maintain order and prevent crime, he said that it had been tried. At one camp he said deputy sheriffs had been stationed and when no disturbance had occurred he had thought the problem had been solved, but alas, when his Sunday school opened in the fall it was apparent that 13 of his girl pupils were in a condition that was not in line with strict

Church - 1916

FIFTY-FIVE DIPLOMAS GIVEN

Nashville Globe 3/24/16

EXERCISES HELD LAST SUNDAY

Dr. Van Ness Delivers Address; Many Prominent Speakers

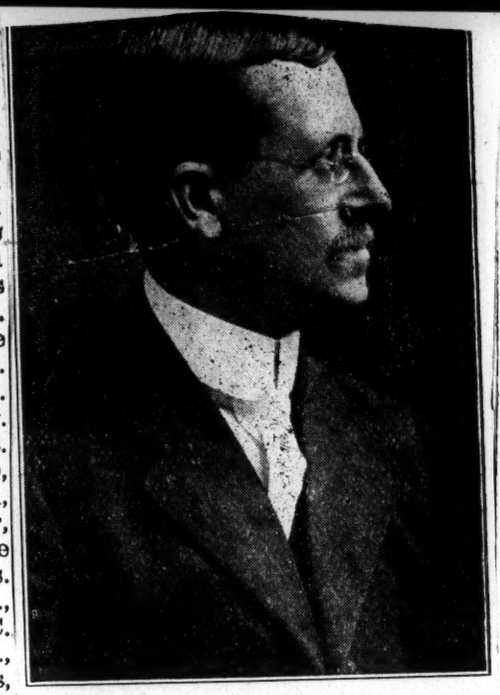
Fifty-five diplomas were distributed last Sunday at the graduating exercises of the Teacher-Training Class which were conducted at Mt. Olive. This is reported to have been the largest graduating class to finish any prescribed teacher-training course in the history of the Sunday school workers of the city. A program that was interesting from beginning to end was rendered in the presence of a magnificent audience. At three o'clock the Rev. Mr. Sharp, who is he superintendent of the Teacher-Training Course for the Baptist people, announced that the exercises would begin. He read the program and while this was being done the entire class was invited to take seats in the front of the mammoth church auditorium.

Rev. J. C. Fields, D. D., a member of the Publishing Board and the pastor of the Pleasant Green Baptist Church, delivered one of the addresses to the graduating class. He declared that the teachers who were going out having finished the prescribed course were uniting with a band of Christian workers for service. He revievew the splendid record that had ben made by the Sunday schools of Nashville in their forward Sunday school movement, and declared that Nashville was the center of Sunday school activity. Dr. Fields spoke for thirty minutes, addressing himself to the class of Sunday school teachers.

Following the address of Dr. Fields, Rev. J. I. Van Ness, D. D., Editorial Secretary of the Baptist Sunday School Board of the Southern Baptist Convention (white) was introduced. Dr. Van Ness was lustily applauded. He declared, after addressing himself to the members of the Board, the superintendent of Teacher-Training and the class itself, that he was going to speak on a subject that had not before been discussed or talked on by the ministers, or by the workers in the Sunday school movement. He described the conditions as they now obtained among the religious folks with regard to the object of the Sunday school, after which he announced his subject as "Sunday School and Religion." He made a number of illustrations, leading up to his subject and declared that irrespective of what people might say or do, Sunday or the Sabbath, or whatever they might call the day, was a day in which Sunday school and religious work should be done. Dr. Van Ness declared no day was just like Sunday, that the sun did not shine like on any other day, and that one never felt the same as they did on Sunday. He put the entire subject before the audience and the teachers in such a catchy way that the magnificent audience began in audible tones to agree as he went from one convincing step to another, proving conclusively his position. His was a magnificent address, logical in every sense of the owrd and went home to the Sunday school teacher. Dr. Van Ness paid a glowing tribute to the effort that had been successfully put forth by the present teacher-training calss. He congratulated Dr Boyd and Dr. Clark for the work they had been able to do for the movement through the National Baptist Publishing Board, and said that he believed that if the work was continued there would be no denomination among any race of people with a better equipped lot of teachers.

Dr. Sharp introduced as the last speaker Rev. Dr. Boyd, who in his characteristic way made the last talk of the evening, giving some wholesome advice to those who had pursued the course, admonishing them that their owrk had just begun. He afterwards gave the history of the struggle that his Board had had in launching a Teacher-training Course, which he declared began really at the Sunday School Congress, which was held in the Bethel Baptist Institutional Church, Jacksonville, Fla., under the lead of Dr. Pius. The doctor described how the work had been kept at a standstill after the death of Dr. Pius until Rev. Mr. Sharp got into the harness and began pushing it. In conclusion the following were handed diplomas and certificates: R. L. Hayes, Mrs. Elizo Wilder, Miss Tennie Gracie Blackman, Mrs. Lucile Goodall, Mr. A. D. Bryant, Mr. G. P. Baker, Rev. H. A. Alfred, Mr. E. L. Cleggett, Mr. W. S. Amos, Mrs. W. S. Amos, Mrs. Mattie Robinson, Mrs. Hatttie Sharp, Mrs. M. C. Bates, Mr. S. P. Harrison, Mr. Lucius Scales, Mrs. Annie Tabor, Rev. T. T. Stoner, Mrs. Mollie Thompson, Miss Pauline Cason, Mrs. H. M. Burns, Revs. R. H. Boyd, D. D., LL. D., C. H. Clark, D. D., J. C. Fields, D. D., J. L. Harding, D. D., G. B. Taylor, D. D., H. M. Burns, D. D., J. B. Ridley, Henry Allen Boyd, Prof. C. T. Hume, Thomas Hendrick, Mrs. A. L. Williams, Rev. S. L. Jones, Rev. Richard Morton, Mrs. Ophelia Morton, Mrs. Irene Peays, Mrs. Ella P. Evans, Miss Sammy Ella Shannon, Mrs. Lovie Woods, Mrs. Mattie Lucile Murphy, Mrs. Hattie L. Hogan, Miss Louise Harris, Mrs. J. L. Harding, Mrs. Annie Tally, Mrs. Francis Batson, Joseph Shute, Andrew King, Mrs. M. L. Johnson.

REV. J. A. SHARP.
Superintendent of Teacher-Training Service, who conducted the train- course here and whose class furnished the fifty-five candidates who received certificates and diplomas.



REV. I. J. VAN NESS, D. D.,
Editorial Secretary Southern Baptist Sunday School Board, Nashville, Tenn., who addresed the graduating class Sunday afternoon at Mt. Olive Church.

JACKSON SETTLED WITH A. M. E. ION CHURCH

(Special to THE NEW YORK AGE.)

BIRMINGHAM, Ala.—By turning over to the A. M. E. Zion Connection property with a cash value of more than $5,000, the Rev. J. S. Jackson, former financial secretary, who was deposed from office because of alleged financial shortage, has settled the claims of the church.

New York Age 9/14/16

A commission consisting of Bishop J. W. Alstork, the Rev. E. P. Mayo, Bishop G. C. Clement (holding proxies for the Revs. J. W. Brown and F. M. Jacobs of New York and Brooklyn), and the Rev. W. L. Hamblin, met in this city July 12 and 13 and went over the books formerly used by Dr. Jackson, which were in the custody of his lawyer, Judge McCrossin.

It developed that certain defects existed in the bond which had been given by the former secretary, so a compromise was effected by which Dr. and Mrs. Jackson conveyed by deed to the connection one house and lot in Philadelphia, two lots in Birmingham, one lot near Atlantic City, one lot at Lincoln Heights, Washington, D. C., and a farm mortgage for $1,000. The commission, with full power to act, accepted the property in full settlement of all claims against Dr. Jackson, and will so report to the Bishops' Council at Atlantic City.

EDITORIAL

MISS NANNIE H. BURROUGHS.

Louisville Times 9-23-16

The National Training School for Girls and Women, on Lincoln Heights, Washington, D. C., was established by Miss Burroughs and by her efforts alone, and she has presided over that institution since its foundation. It is a wonderful place and the pride of Baptists all over the country. Miss Burroughs, being a business woman, has given the school a business administration, and its growth and expansion have been rapid. Last week in the Baptist Convention which met in Savannah, Ga., the element that split from the regular Convention which met in Chicago in 1915, sought to wrest control of the National Training School from Miss Burroughs; the expense report of the institution was inflated, and it was charged that Miss Burroughs had unlawfully paid herself large sums as salary, but the friends of Miss Burroughs soon rallied to her defense and these items were proven to be grossly incorrect. Nobody wants the hardships of establishing a work, but everybody wants to reap the rewards and benefits when they come, and this malicious attack on Miss Burroughs was wholly unwarranted. The majority of the Convention, however, had the good sense to retain Miss Burroughs in control, and the same high plane upon which the school has heretofore been maintained is assured.

WHEN AND WHERE THE SUNDAY SCHOOL CONGRESS HAS MET.

Nashville Globe 6/9/16

Eleven years ago in June the first session of the Sunday School Congress was held. When the announcement went forth that the movement had been launched for the benefit of the Sunday school forces and the B. Y. P. U. workers, it was hailed with joy and delight. Strong editorials by the leading denominational editors appeared in papers throughout the country. Secular journals declared it was beyond measure the proper time and that the meeting was calculated to do what no other had done. It would in other words, be the little leaven in the loaf. So in June, 1906 the movement was launched at Nashville, Tenn. In 1907 it met in New Orleans; in 1908 in Jacksonville, Fla.; in 1909 at Nashville, Tenn.; in 1910, Atlanta, Ga.; 1911, Meridian, Miss.; 1912, Tuskegee, Ala.; 1913, in Muskogee, Okla.; 1914, Beaumont, Tex.; in 1915, Birmingham, Ala.; and in 1916, the workers will be found assembled in the historic city of Vicksburg.

STRIKING POSE OF NEGRO "BILLY SUNDAY"

JOURNAL

Boston, Mass. AUG 21 1916

C. C. Roberts, 6 feet tall, with a thunderous voice, proves that he believes in action by using a 25-foot square for his preaching antics.

SUFFRAGAN BISHOPS HAVE VOTE AND SEAT

N.Y. Age 10-26-16

Protestant Episcopal Convention Turns Down Missionary Racial Bishops.

BUT RACE BISHOP IS POSSIBLE

Negro Suffragan Bishop Can Be Elected With Seat and Vote in House of Bishops, If Diocesan Is Convinced It Will Extend Church Among Negroes —He Will be Subject to Diocesan.

Interest of colored Episcopalians in the General Convention of the Conference of Church Workers of the Protestant Episcopal Church, being held at St. Louis, centers in the action of that body with regard to the adoption of legislation which would make possible the election of missionary racial bishops. In last week's AGE it was told that an amendment was passed six years ago authorizing the election of Negro suffragan bishops in the various dioceses, although none have been elected.

A letter from the Rev. Dr. George F. Bragg of Baltimore brings the interesting information that the request for missionary racial bishops has been denied by the present conference, because the bishops of the church seem determined to keep the present system in vogue which maintains the dioceses under one chief bishop. However, Dr. Bragg declares that much more than was asked for is gained by the action taken, which gives to the suffragan bishops a seat and vote in the House of ishops.

Subject to the Diocesan.

It appears that under this action it is possible to have Negro suffragan bishops if the colored clergy and laity can convince the diocesan that such an agency will help increase the colored membership. Such a suffragan bishop would have the same spiritual powers as the diocesan, but would be under the direction of the diocesan in performing the duties falling upon him. The suffragan will work only among his people, being, as Dr. Bragg says, "the special arm of the diocesan in church extension among the colored people of the diocese."

Dr. Bragg's letter is in full as follows:

St. Louis, Mo., Oct. 23.—The readers of The Age are, doubtless, anxious to learn of the result of the request made on the General Convention for legislation whereby colored bishops may be had. The specific request of the Conference of Church Workers for missionary racial bishops was denied; but the relation which obtained makes it possible to secure far more than was in the mind of those who made the request for missionary districts. The bishops of the church seemed determined not to destroy or impair the present system of unity of the dioceses under one chief bishop. While adhering strictly to the above, a sympathetic disposition was shown to meet the needs of the colored people by dignifying the suffragan bishop with both seat and vote in the House of Bishops.

Under the action taken it is now possible to have racial suffragan bishops in any diocese of the church, north or south. If, for instance, in New York or Pennsylvania, the colored clergy and laity convince the diocesan that such an agency could be advantageously used in church extension among the colored people, the convention of such diocese could, and doubtless would, elect a colored priest as suffragan. This would not at all change the relationship of the colored parishes and clergy towards the diocesan convention, but, in addition thereto, there would be a colored man, a real bishop, with the same spiritual powers as the diocesan, but subject to the diocesan in operating the particular work laid upon him.

The various mission points, Sunday school institutes, social and reform workers would be comprehended in a convention of Negro Workers, presided over by the suffragan bishop. Such suffragan bishop would be the special arm of the diocesan in church extension among the colored people of the diocese. By a judicious use of the office the social betterment of the colored people of the State would be promoted and manl possible future problems forestalled.

While the memorialists still believe that the missionary district plan was, and is, the best plan that could be devised, yet, the church having definitely answered their plea by adopting the racial suffragan plan, whereby the integrity of the diocese may be preserved, all loyal churchmen must, in good faith, give opportunity for a testing and trial of such plan.

EGROES ASK RELIEF

Appeal to Congress to End Lynchings and Disfranchisement.

As a result of the unanimous vote of the 700 negro delegates attending the forty-second annual session of the New England Baptist Convention, in progress in the Second Baptist Church, Nicetown, an appeal will be sent to Congress to relieve the condition of the negro in the South by providing Federal supervision of Federal elections, abolishing Jim Crow laws and putting an end to lynchings and the disfranchisement of the colored citizens. The appeal as embodied in the report of the Committee on the State of the Country, as read by the chairman, Rev. W. B. Reed, of Stamford, Connecticut, at yesterday's session. Copies of the report will be sent to each Senator and Representative.

Record Philadelphia

The report bitterly denounces hyphenated Americans and includes in this classification all who deny equal rights to the negroes. It calls upon the Federal authorities to "protect its citizens at home as well as its citizens in foreign waters." President Wilson is urged to read the preamble of the Constitution "in the light of freedom and listen to its clear ring of liberty." It is asserted that 13 Southern States polled less than one-fourth as many votes as the New England States "because of the political thieves, ballot-box stuffers and vote suppressors."

The annual election of officers resulted as follows: President, W. Bishop Johnson, Washington, D. C.; vice president, Rev. W. P. Hayes, New York; second vice president, Dr. J. C. Jackson, Philadelphia; corresponding secretary, Rev. W. A. Harrod, Philadelphia; recording secretary, Rev. T. J. King, New York; treasurer, Rev. R. W. Wynn, Jersey City.

Education was the principal topic of the evening session. Prominent among those who spoke were: R. C. Wood, president of the Virginia Seminary and College, and Dr. William A. Credditt, president of Downingtown Industrial School. Rev. D. S. Klugh, New Haven, Conn., preached the doctrinal sermon, and Rev. W. A. Taylor, of Washington, D. C., preached the missionary sermon.

NO AGREEMENT ON COLORED BISHOPS

Journal & Guide 9-9-16

JOINT COMMISSION OF EPISCOPAL CLERGYMEN AND LAYMEN PRESENT OPPOSING REPORTS.

New York, Sept. 4.—A joint commission of clery and laymen, appointed at the last triennial general convention of the Protestant Episcopal Church to consider the proposal to have Negro bishops at large to supervise Negro churches, has failed to agree, and has prepared two opposing reports for the next general convention, beginning October 8, at St. Louis.

The majority report recommends the establishment of a separate racial district for Negroes in the South, relieving bishops of Southern diocese of further jurisdiction over the thousands of Negro members of the church, and the election and consecration of a Negro bishop or Negro bishops at large.

The minority report recommends instead that some Southern diocese soon shall take advantage of its present right, according to the canons of the church to elect a Negro suffragan bishop to serve under the white bishop of the diocese.

The dissenting report suggests that the system proposed by the majority will inevitably tend to weaken in the white man the sense of responsibility for the Negro.

GLOBE

New York City

MAR 3 1917

Negro Church to Build Fine Edifice

The Metropolitan Baptist Church (a colored congregation), of which the Rev. W. W. Brown is the pastor, has practically closed negotiations for the purchase of a site for a church edifice which is estimated to cost $100,000. M. Del Gaudio, architect, is preparing plans for a building which, if negotiations are completed, will be erected on a plot 80x100 on the south side of 138th street, a couple of hundred feet west of Lenox avenue. This is part of a large vacant plot owned by the estate of Mary G. Pinckney.

The Metropolitan congregation now meets in a place called the Palace Casino, on 134th street, between Fifth and Lenox avenues.

Church - 1916

THE CONGRESS A GREAT SUCCESS.

Baptists of Vicksburg manifested a splendid spirit in their part of the great Congress that has passed into history. We regret that accommodations were not adequate to the vast gatherings of visiting and home Baptists. We rejoice in large numbers, but we do not like to see messengers standing outside for lack of seating capacity. But, we have no complaint to offer, for our brethren did what they could. Perhaps when they invited the Congress they did not think of such a gathering as met their astonished vision. Praise of Dr. Jones, his good people and of other Baptists and friends for the fraternal spirit manifested were upon all lips.

No little credit must be given Secretary Henry Allen Boyd for the amplitude of t Congress and for the apt facility with which its concerns were managed. Of course, Dr. Clark was the same easy-going, resourceful presiding officer, and all experts measured to their usual efficiency. Dr. Boyd, reviewing the work and noting many points of interest, spoke with his accustomed affability, cheering all toward the heights at which the aim is directed. But two former leaders were absent, the Doctor remarked, and the sister of one of the two was present, indicating what words did not express.

Exercises of the central meeting were of a high order and wide scope though definiteness characterized. With marked effectiveness, both learning and unction, speakers pressed their points home with a charm that held their hearers. The sectional meetings were devoted respectively to special phases of Sunday school work, and to see superintendents, teachers and Christian workers jotting in note books the workable points was to believe that good seed was falling into good ground. Everywhere the aim was good teachers and apt, trustworthy scholars—teachers intellectually and spiritually prepared, scholars prompt, regular and studious.

Plans have largely begun for the 1917 Congress. "Higher ground" is to be the abiding aim and purpose, as Baptist Sunday school forces press on toward the heights of ample efficiency and assured results. It is thought Nashville, Tennessee, will be the place of the next meeting. Hereafter more attention must be given to local situations. The Congress is growing and is destined to be larger. There must be ample room. A tent seating five thousand people should be provided where buildings sufficiently large are not available. Big Baptists are going to do big things in a big way, with always a big motive.

Dr. Jones, president of the National Convention, and a goodly number of his coworkers of leadership capacity conferred with reference to the Kansas City session of the convention. Shortly we are to learn of matters of special concern to all Baptists. From this time on activity is to characterize arrangements for the great September assembly of Baptists in the great western city. Efforts are already making for the usual reduced rates, schedule of which will appear in the Union-Review. It is not too early for brethren to begin preparation to step aboard the "Baptist Special" to Kansas City.

Read the Union-Review for full information of the Vicksburg Sunday School Congress. Papers read are to appear from time to time as space allows. Read especially the problems connected with scholars of "the teen age," and the far-reaching, inspiring addresses on the larger phases of Sunday school work.

Our great layman leaders, Prof. Russell and Dr. Crawford, should be heard in all cities. We wish it were possible to keep them a-going from place to place. Truly, they have a message for our schools, and their mastership in telling the message we all know. The good ladies, God bless them, are numerous and worthy of special, individual mention, but at this writing both the limits of space and the bounds of time forbid.

MAMMOTH CONGRESS CLOSES

Nashville globe

ELEVENTH ANNUAL SESSION AT VICKSBURG, MISS., CLOSES

6/23/16

Fifteen Hundred Representatives From Twenty-one States Got the Recipe for Building Front-Line Sunday Schools.

"They are back from the Sunday School Cogress." The special delegation which left Nashville last Tuesday one weekago for the Sunday School Congress, which held its eleventh annual session in Vicksburg, Miss., arrived Tuesday at 3:00 p. m., in their three sleeping cars. They were met at the station by a host of friends and welcomed back home. The Secretary of the Congress reported, as did the entire delegation, that this was the grandest, the most profitable and one of the most largely attended sessions in the history of the Sunday School Congress Movement. Nashville, as has been the rule, contributed her quota to the Congress Movement, was the verdict of the entire delegation representing forty odd churches right out of this city. Returning with the delegation were a number of distinguished visitors fro mthe North and East, who took advantage of this occasion to come by Nashville and view the mammoth Publishing House. The features of the Congress this year, it was learned, were on the highest possible order. In fact, Chairman Clark, who has presided over the Sunday School Congress from its very beginning, said, "Our work in every respect has been on the upward trend. The Congress has been on the good, better, best order, and I do not think I do even justice to this Baptist meeting when I say that the eleventh annual session held at Vicksburg, Miss., was 'the best' that we have held. On Sunday we took Vicksburg; we captured it much earlier than did the conttending forces of a year ago. We laid seige on Wednesda morning when the Congress opend and Vicksburg capitulated. Our flying squardron visited every Sunday school in the city between 9:00 a. m., and 11:00 a. m., Sunday. Our Modern Sunday School was the best that we have ever had. Our Sunday School Congress sermon by Rev. Dr. A. C. Williams, cannot be excelled Our Congress parade started a Sunday school fire in Vicksburg and the state of Mississippi that will not be exterminated. The Sunday School Congress address by Judge Wm. H. Harrison added to that fire, which is now unquenchable. On the whole, just say to the readers of your publication that we, he Sunday school workers who gathered at Vicksburg, and the church representatives are gateful for the solid support given in this meeting."

It is understood that a big echo meeting will be held at the Mt. Olive Baptist Church at an early date, where the Congress delegates and representatives will make their report. In addition to this, on Sunday morning all of the Congress representatives from the various Sunday schools will report to their respective bodies.

CONGREGATIONALS IN TALLADEGA

REV. W. L. CASH PRESENT AT SESSION

Splendid Achievements of A. M. A. Brought Out

The Savannah Tribune 7/30/16

The sixth biennial session of the National Convention of Congregational Churches Among the Colored People met with the First Church of Talladega and Talladega College, at Talladega, Ala., September 20-24, Rev. Sterling N. Brown, D. D. of Washington, D. C., president. Talladega, the place of meeting, is famed in Indian tradition and in the history of the state and nation. It is located equi-distance between Maine and Texas, near the centre of the Negro population of the United States, surrounded by the mining and industrial South. A city beautiful for situation and healthful in climate. Besides being the site of Talladega College for colored students, it is the seat of the state school for the deaf, dumb and blind and a Presbyterian orphan home.

The sessions were held in DeForest chapel and Andrews theological hall. The college joined the First church as hosts of the convention and shared with the city in the hospitality extended to the delegates, presidents and principals of the A. M. A. schools and visitors. The devotional hours of the convention were in charge of Rev. D. J. Flynn, of Charlotte, N. C. Rev. E. E. Scott, Montgomery, Ala. chorister assisted by Mr. Fletcher Bryant, Talladega, had charge of the music together with Prof. Carl Diton of Philadelphia, Pa., organist. The music was excellent throughout the entire session.

Welcome addresses were delivered

by Mayor J. Wellin,
Talladega; Rev. B.
Colored Ministers' U
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were more than forty principals and teachers in attendance. Among the progressive movements made were the appointment by the American Missionary Association of Rev. M. F. Foust, Houston, Tex., an additional superintendent of our church work in the South. Rev. Alfred Lawless, Jr., New Orleans, La., secretary of the Alumni League, to complete the organization of a National Alumni League of the graduates of A. M. A. schoo's and affiliated colleges and schools and Rev. H. M. Kingsley, as secretary of our colored Sunday schools, under the direction of Rev. J. P. O'Brien, General secretary and jointly with the work of the Sunday school and Publishing Society. The convention received with much interest and joy the announcement that a missionary station under the auspices of the A. B. of C. of F. M., would be established in Africa to be manned by a colored missionary whose support shall be furnished largely by contributions of our churches. Another important feature of the convention was the adoption of a recommendation. "That time has come for some Negro graduate of our Congregational schools to be placed at the head of one of our colleges. A special committee should be appointed at this convention to present this matter to the executive committee of the A. M. A. and the Commission on Missions". The committee was appointed.

The convention concert was given on Friday night at DeForest chapel, Mrs. Sylvia Ward Olden, Meridian, Miss., soloist, assisted by local talent together with a rendition of some original poems by the author, Rev. J. Wesley Holloway, Thebes, Ga. Saturday afternoon was given to an open air meeting. Through the kindness of Judge Sims, who dismissed his court at 12 o'clock, the local committee was granted the use of the court house in which Mrs. Booker T. Washington spoke to one of the largest gatherings of colored women ever assembled in the city. The meeting for men was held on the outside in front of the court house where a large crowd had gathered. The address was given by Rev. D. J. Flynn.

Sunday the last day of the sessions, was filled to the brim with good things. The day began with sunrise prayer meeting on Prospect Hill, led by Rev. Flynn, and at the Sunday school hour with an address on "The Christian Workers and the Scriptures," by Dr. J. P. O'Brien. The convention sermon, subject, "Noah and the American Negro," was preached by Rev. T. Nelson Baker, of Pittsfield, Mass., followed by administration of holy communion by Rev. F. G. Ragland and Dr. George W. Moore.

The Woman's Auxiliary, Mrs. E. Snell, president, was held in the afternoon. Among the prominent speakers were Mrs. F. W. Wilcox, N. Y., and Mrs. Booker T. Washington, Tuskegee Institute. The closing session of the convention opened with an address by Hon. H. M. Beardsley of Kansas City, Mo., moderator of the National Council of Congregational Churches of the United States, who brought the greetings of the entire denomination. Addresses were delivered also by Rev. F. S. Brewer, D. D., dean of theological department of the college and Dr. H. P. Douglass, secretary of the American Missionary Association. The new president, Rev. James Bond, D. D., pastor of Rush Memorial Church, (Cong'l) of Atlanta, was then installed and the parting words were given by Rev. C. W. Burton, Macon, Ga. Macon, Ga., won the next place of meeting which will be held with the First Church and Ballard Normal School in September 1918.

by President W. T. Holmes, [illegible]galoo University, Miss., Rev. L. O. Baird, D. D., western secretary of A. M. A., Chicago, Ill.; Rev. J. P. O'Brien, Kansas City, Mo., secretary of the Sunday School and Publication Society and Rev. A. C. Garner, D. D., ex-president and ex-assistant moderator of National Council, Washington, D. C.; President N. B. Young of A. and M. College, Tallahassee, Fla., and Prof. E. C. Silsby, Talladega, College. Sectional meetings of the A. M. A. Teachers' Institute, Alumni League and Woman's Department were held. The A. M. A. Teachers' Institute was in charge of Dr. H. Paul Douglass, secretary, and there

BUSY CENTER OF EDUCATION.

West Virginia Collegiate Institute Ends Term—Miss Mary Eubanks Honored.

Institute, W. Va.—The West Virginia Collegiate institute in this town closed its twenty-fourth annual school year on Wednesday, May 24, by graduating forty-six students from the various departments. This institution has recently attracted wide attention by the fact that it has been promoted by the state to a college. As in other subjects, it is doing an unusual and farreaching work in Bible study. Of the 382 students enrolled in the institution for the term 240 have engaged in voluntary Bible study.

This work was begun four years ago by Miss Mary Eubanks. The first teacher-training class of eight was graduated in 1914. The second class of eighteen graduated in 1915. This year there were forty-three to receive their diplomas from this department of the institution's work.

Miss Mary Eubanks, leader in this work, has accepted the invitation of the international committee of the Young Women's Christian associations to teach a Bible class at the conference to be held at Spelman seminary, Atlanta, Ga., from May 26 to June 5, inclusive. She and President Prillerman were delegates to the state Sunday school convention recently held at Morgantown, W. Va., for three days, at which Professor Prillerman delivered an address to the West Virginia Sunday School association, composed of more than 1,200 white delegates from all parts of the state.

There were twenty-three enrolled in the freshman college class this year at the Collegiate institute, and the prospects are that there will be many more applicants for the freshman class when school opens Sept. 20.

The West Virginia Collegiate institute is the only school in this country that had a Negro student at the thirty-ninth triennial international convention of the Young Men's Christian Association of North America, held at Cleveland, O., in May.

It is the purpose of this institution to develop the whole man—physical, intellectual and spiritual—and to this end much attention will be given to the religious work of the institution. Athletics have their proper place in the work of the school, and an effort is made to give the student the highest literary culture which his ability and means will permit.

MISS MARY EUBANKS.

RECORD
Philadelphia, Pa.
JUN 16 1916

PLEDGE NEGROES' LOYALTY

Truest Kind of Americans, Says President of Convention.

"Negroes will still be loyal to the American flag and there is no question regarding our allegiance to this country," declared Rev. W. Bishop Johnson, president of the New England Baptist Convention in the Second Baptist Church, Nicetown, yesterday. "There is no question," he continued, "as to our loyalty. We know no other country, no other home, no other flag; there is no divided allegiance among us. This is the truest kind of Americanism. The negro in this country has been segregated, discriminated against, bought, sold, lynched and burned, but he is not dead. We are still an integral part of this nation, and loyal to the core. We are not hyphenates; we are true-blue Americans who know no flag but the Stars and Stripes."

Mr. Johnson gave a resume of the work done during the year, showing that church property, valued at $300,000, had been added.

Addresses of welcome were made by E. J. Cattell, Rev. C. H. Woolston, Rev. C. C. Dunlap and Rev. F. M. Hedgeman. Standing committees were appointed on Finance, Foreign Missions, Temperance, State of Country and Widows' Pension Fund. The delegates voted not to discuss the split in the National Baptist Convention.

Recommendations offered by the president in his address were adopted as follows: That a day be set aside to be known as Church Edifice day and that a Church Edifice Fund be created to build churches and to help worthy churches; that the convention hold Biblical institutes, and that union revivals be held in various centres.

The result of the election in the women's convention, which adjourned yesterday morning, was as follows: Mrs. E. B. Holland, of Providence, R. I., president; Miss R. J. Carter, of Brooklyn, vice president; Miss S. Ashe, Connecticut, secretary, and Mrs. S. A. Harris, treasurer.

WESTERN STATES BAPTIST CONVENTION.

July 13—1916
Kansas City

The Western States Baptist Convention is holding a very interesting and largely attended session in Pleasant Green Baptist church, Rev. Geo. McNeal, D. D., pastor, Kansas City, Kas. Rev. J. L. Griffith of Des Moines, Ia., is president, and many interesting sermons and papers are being given. Prominent Baptist ministers from all parts of Missouri and the West are in attendance, as well as many ladies of the various church auxiliaries. A complete account will be given in our next issue.

Church - 1916

CHRISTIAN Advocate

New York City

SEP 14 1916

Negro Bishops for Episcopal Negroes

Bishops for Negroes is a question which has agitated other Churchmen than our own. It will come before the General Convention of the Protestant Episcopal Church in the form of a recommendation by a Joint Commission, to which the subject was referred three years ago. The report, which considers the whole subject of a Negro Episcopacy at length, is printed in The Churchman of September 9, 1916. The commissioners "are persuaded that the radical differences between the Negro and the Anglo-Saxon, of which color is neither the gravest nor the greatest, constitute sufficient reason for departing from the custom (not the principle) of territorial division, long revered, but seriously inapplicable to the harmony of the two as well as to the normal development of each. Wherever the Negroes have turned to the Church in sufficient numbers to warrant it, congregations of their own race have been organized by our authority. Wherever priests of their race could be found to minister to them they have been settled by us as the heads of the ecclesiastical race families. We respectfully but boldly urge the consideration that in presenting their memorial for the establishment of Racial Districts the Negro race has logically and consistently interpreted not only the necessary conclusion from God's creation, but also the natural result of our ecclesiastical training."

Raising the question whether the Negro is ready for the larger trust of administering a Racial District as a Missionary Bishop, the Commission answers it by saying that the Negro cannot fairly be measured by the Anglo-Saxon standard, but

> If the standard be recognized to be that of the Negro (not the white man), justly reckoned by the measure of his adaptability to Christian civilization and of his power of conformity to his Lord's life, we confidently believe that he is ready for the high trust. If further we measure the future of the Negro, not by the average achievement of the race but by that of the leaders, known to all men, of the last quarter century, our confidence will be greatly strengthened if not finally fixed. If beyond this we reckon upon the immeasurable power of the Grace of God—without which the wisest and most enlightened are as nothing, and by which the weak things of this earth are chosen to confound the strong—we shall find it difficult to withhold our trust in those upon whom the Holy Ghost hath fallen even as upon us. We most earnestly direct your thought to the purpose of the proposed amendment, that of providing a racial bishop of his race. By its very terms the compact, which a constitution always implies, would be violated if the Bishop were not just that, the Bishop of a race. Under its provision we would select one who, in gifts and attainments, could be the Bishop of the race in very truth—one with his family in thought and tradition, in social as in religious life, the leader in Church, in home, in the daily walk of life. We shall seek to give them the man who, from the shoulder up, is above his fellows, yet whose feet tread the path common to himself and them. Is it not both natural and just that the standard of the ecclesiastic shall be the standard of those served in the sense we have defined? Is it not just that we should begin with the best that the race can offer, certain from the sacred story of our own past that God will bless and sanctify this best to the highest of which at this stage the race is capable?
>
> This means that, here as in all else, we shall look not upon the things of our own but upon those of others. We shall be looking upon this sacred matter from the viewpoint of the Negro who is to be served. His leader may not, certainly would not, be one whom we would choose for the white or Yellow or Red race. We will not force him to accept one whom he would not choose for his race. We are not forgetting that there is a necessary period of paternalism toward the newer, weaker races upon the part of the strong and established race, a paternalism that is laudable and commendable in proportion to its wisdom and generosity. We hold it to be the part of both wisdom and generosity to relax the suppression, necessarily incident to paternalism, as the child race grows in the grace of increasing age. In our judgment Negro growth, in the higher level of the race, has earned the right to enjoy the liberty of the battle with those greater temptations which larger responsibilities inevitably bring.

In order therefore "not to solve a problem," but "to do justice to a great race of God's people," by affording to that race "every means of self-development by self-expression, and of self-possession by self-achievement," they ask the General Convention to amend Article VI of the Constitution so as to authorize the House of Bishops to establish Missionary Districts upon racial lines, within the bounds of any diocese. This would make it possible (and such is its declared purpose) for Negro Missionary Bishops to be chosen having jurisdiction in the Racial Districts assigned to them.

Methodist Episcopalians will watch with eagerness the fate of this recommendation. The Protestant Episcopal Church has a Negro Missionary Bishop for Liberia.

THOUGHT MR. BRYANT'S SUCCESS A MATCHLESS FEAT

The Christian Recorder 3/16/16

(By Bishop W. D. Chappelle.)

The Christian Recorder.

It seems to me that a word of commendation to Mr. Bryant would not be out of place. The achievement of our Sunday School Union, under the superb management of Mr. Bryant, is worthy of the "well done" of the entire Church, for he has built a monument to African Methodism as well as to himself and for which he has the best wishes of all men, especially those of our household of faith.

Mr. Bryant has the courage of his convictions, even though like all human beings, he makes mistakes. But whatever mistakes he may have made if any, he stands out as a man of actions and an executor of plans. The present building at Nashville is an imposing structure, of which there are none like it in the race.

While Dr. Lowe has done a good work at Philadelphia, the resources there will not warrant the continuance of that house there, in its present form, and the sensible thing to do is to put all of our book-making and printing at Nashville, so that there will be no competition in our own immediate ranks. There is no necessity for more than two papers in our Church—the Christian Recorder and the Southern Christian Recorder.

The rent which we foolishly pay in New York by renting space in the Bible House there is the biggest piece of foolishness, blindfoldedness, and as utter lack of economic insight. The Church is almost bankrupt, with space to spare elsewhere in our own buildings, and we poor simpletons are renting space in New York City to satisfy the peculiar whims of our missionary secretary. Think of it, it costs the Church $1800 to have a board meeting in New York. Office rent and space hire cost the church more than $2000 per annum. The W. H. & F. women and the 8 per cent. monies furnish and pay the bills. Is there any good reason sound or insane individuals can give for putting our missionary department in New York at such expense to the Church? When these rents could be paid to the heads of our departments and thereby help our Church and keep the money in the hands of those who collect it.

The Voice of Missions should be given to the women, then the Church would have four official papers—two magazines and two papers.

This would relieve us of so much annoyance with this kind of stuff at the Annual Conferences.

The Voice of Missions as it stands is a white elephant on our hands, and then, too, it does not represent our mission. It is entirely ignorant of our home work. It knows nothing of the very people who are supporting it and nothing of the sacrificing men who are giving their lives and money to keep it going. We have sacrificed thousands of dollars in foreign fields, without adequate returns, when if we had looked after our home missions with half the expenditure, our Church in all of the Southern and Western States would have yielded a hundred fold, which would strengthen us to do foreign work.

More anon.

National Baptist Union-Review

ALABAMA BAPTIST STATE CONVENTION.

The Alabama Baptist State Convention has just closed its forty-ninth annual session at Montgomery. The Rev. Henry A. Boyd, the assistant secretary of the National Baptist Publishing Board, was in attendance at the meeting and shook hands practically with the entire delegation. He spent Thursday and Friday mingling with the Baptist brethren and staunch supporters of the work of the Sunday School Congress and the publishing work in the state of Alabama, receiving a warm welcome from the messengers. The following was clipped from the *Montgomery Journal*:

Thursday was "red letter day" for the Negro Baptist State Convention, Dr. P. S. L. Hutchins, president, in its 49th annual session at the First Colored Baptist Church, Dr. A. J. Stokes, pastor and a host of the visitors representiig four district conventions and 260,000 members.

The meeting was enlivened by the presence of distinguished visitors.

"Marching Orders" was the subject discussed by Rev. W. L. Jeffries, Dr. J. T. Martin, Rev. T. T. Jackson and Dr. L. S. Steinback during the hour for devotional exercises.

After the journal was read by Secretary Hudson, Dr. Booth conducted the Bible lesson, selecting for his subject: "Preparedness of the Church to Represent the Christ-life," commenting on the First

Chapter of the Acts of the Apostles.

ELECTION OF OFFICERS.

Following the president's annual address, considered one of the best ever delivered before the convention, the curtain was raised and the exciting scene began. All eyes were turned to the stage.

Dr. L. J. Green of Florence was called upon to preside. He had his hand upon the excited pulse of the convention. Conditions were not normal. He called upon Dr. J. H. Smith to lead in prayer. "Come Holy Spirit" was sung. Another prayer; another song.

Dr. Stokes obtained the floor and suggested that the convention elect officers by ballot. This was seconded by Dr. J. W. Moover of Selma.. This method did not meet with favor by Dr. L. L. Burwell (Burwell) of Selma, Dr. Bellinger of Dothan, Rev. C. S. Reddick of Montgomery and Rev. Pearson of Birmingham.

The convention was again led in prayer by Dr. W. H. Reddick of Marion.

It was finally decided to take the vote by standing and nominations to be made without speeches. The latter was disappointing to many orators who had come with thoroughly prepared speeches in favor of their respective candidates. Pent up oratory was suppressed. All took "the new departure" in good nature.

On the first vote President Hutchins, Simpson, Eason, Jemison and Martin were nominated. On the second vote the contest was between Eason and Jemison, the latter winning by a margin of 49 votes.

Dr. Jemison, the winning candidate, was seized by some of his friends, who carried him on their shoulders through the isles of the church amid deafening cheers after the manner of a political convention, and the curtain fell upon the first scene. The storm became a calm. R. B. Hudson, Dr. S. M. Hall and Rev. Uriah J. Robinson were put in nomination for recording secretary, Prof. Hudson, who has been serving in that capacity for ten years, was declared elected without many opposing votes.

Following the election of the recording secretary, Dr. S. M. Hall was chosen as corresponding secretary, Dr. J. W. Goodgame was re-elected treasurer, Rev. Thomas Bellinger, statistician.

Speaking of the World's Laymen Forward Religion Movement, Prof. Adolphus Lewis held the attention of the audience thirty minutes as he spoke of the object of the movement and the necessity of preparedness, efficiency and service.

The president's address, being such an important document, was referred to a committee composed of Isaac T. Simpson, D. M. Coleman, Dr. Brownlee, L. W. Callaway, C. J. Davis, M. Jackson Dr. L. L. Burwell, C. S. Wilkins and Dr. Goodgame.

POST DISPATCH
St. Louis, Mo.

NEGROES TO HOLD EXPOSITION

Affair at Coliseum to Celebrate Tercentenary of Shakspeare.

A week's exposition and entertainment, to be given at the Coliseum by the Metropolitan Institutional African Methodist Episcopal Zion Church to celebrate the tercentenary of Shakspeare and the half-century of the negro progress, will open Monday, Sept. 4. The proceeds will go to the industrial and educational fund of the church.

The main feature of the entertainment will be a tabloid presentation of the Shakspeare's Julius Caesar and a pageant.

NEWS TRIBUNE
Detroit, Mich.

3 1916

Negroes Win Greater Place in Reunion of Methodist Church, North and South

SARATOGA SPRINGS, N. Y., May 23.—Dan Crawford, the famous African explorer, who, like Livingstone, started out with a walking stick to find the mystic fountains of the Nile, has coined the phrase "Thinking black."

What have been the thoughts and visions of the numerous Negro delegates to the quadrennial general conference o fthe Methodist Episcopal church as they witnessed the unfolding of events here during the past week, filled with the brightest promises for the future of their race since Abraham Lincoln signed the emancipation proclamation?

They have seen the leaders of Methodism, north and south, some of them veterans who wore the gray and others veterans who wore the blue, clasp hands over the reunion of the two churches and declare, with tear-dimmed eyes, that in 50 years the American Negro had so justified his right to freedom that the "race problem" was no longer one to create division in the church of Christ.

Bishop to Be Negro.

For the first time they have heard the general conference declare that one of the bishops to be sent to the missionary fields shall be of African descent. They have heard Bishop William A. Quayle, the great orator of the Methodist episcopate, declare that the Negro race, in 50 years of freedom from slavery, has achieved more than any other race ever did in the same period of time.

The fathers of many of the Negro delegates here were slaves. It is a strange shaping of the kaleidoscope of fate that many of them are visiting this week the spacious hall of the Saratoga gambling palace in which the southern masters of their sires staked fortunes in days gone by, fortunes won by the unrequited toil of the slaves in the cotton fields.

The Freedmen's Aid society is numbered among the missionary exhibitors in the old gambling palace and some of the Negro delegates have delivered addresses there on the mission problem of the church among the Negroes at the south.

Many of the Negro delegates here are wealthy property owners, and some of the clerical delegates are doctors of divinity, who have been honored with degrees from the leading colleges of the land.

Willing to Retire at Once.

The completion of the union between the Methodist churches north and south was made possible in two years by the action of the conference Monday. The unprecedented step of having the general conference meet again in two years instead of four was voted when Judge Henry W. Rogers, for the judiciary committee, reported that it would be legal if final adjournment of this session was deferred to any time within the next four years.

It was a dramatic moment when the only obstacle to the proposal was removed by the action of Bishops Earl Cranston, John W. Hamilton and Joseph S. Hartzell, who are to be retired at the end of this session. If the session were prolonged until 1918 they could not be legally retired until that time. The three bishops in turn appeared before the delegates and asserted that if the movement for the union of Methodism would thereby be advanced, they would willingly ask to be retired at once.

The conference voted down a resolution of former Governor J. Frank Hanly, of Indiana, to do away with missionary bishops. In the selection of two missionary bishops for Africa, it was provided that one, who is to supervise the work in Liberia, must be of African descent. It is understood that the election of Alexander P. Camphor, of Birmingham, Ala., as bishop to Liberia practically is assured.

Detroit District Expands.

By action taken in the judiciary committee Monday, the new Detroit bishop will have as his area Detroit and Michigan conferences, Norwegian and Danish conferences located around Lake Michigan, now in the Chicago area, and Central German conferences located between Cincinnati and Detroit.

William J. Bryan drew a crowd of 5,000 to the general conference temperance mass meeting Monday night in convention hall. He made a plea for the overthrow of the philosophy of force by the philosophy of love in international disputes, for national prohibition and women's suffrage.

"If our party acts first and drives out those pecuniarily interested in the liquor traffic, they'll go into the republican party; they'll get our ballots men and hevens knows they have enough," said Mr. Bryan. "But if the republicans get to it first we shall get all their bad men, and, confidentially, we haven't room for any more. The time is near when it will be to the advantage of both great parties to get rid of the selfish and mercenary group who are incapable of loyalty to any party.

Need "Prince of Peace."

He said that the day had passed when one could say that a man had to get drunk to be a democrat. He predicted that it would be only a short time before a majority of states would have prohibition.

Touching on the Europeon situation, he said that if war ever comes to the United States the supreme need will be for men of clear nerve, and that the best way to get ready for war is first to drive out alcohol.

"Eternal peace can only be built on doctrine of Prince of Peace," he declared. "If there is anything that I can say here or anywhere at this time or any time that will keep this nation out of war, I am willing and ready to say it. This war is a product of the world old philosophy force. It is the duty of this country to present the gospel of the Prince of Peace as a substitute for these barbarisms of humanity," he concluded.

EPISCOPALIANS WILL MEET AT ST. LOUIS OCT. 11

Boston, Mass.
HERALD

Forty-Fourth Triennial General Convention Has Many Important Subjects Awaiting Its Consideration—Bishop Tuttle to Celebrate His Golden Jubilee.

The 44th triennial general convention of the Protestant Episcopal church will be held this year in St. Louis, opening Wednesday, Oct. 11. This is the first time in its history that this gathering has been held west of the Mississippi.

An outstanding feature of this convention will be the celebration of the 50th anniversary of the election to the episcopate of Bishop Tuttle, of Missouri, the oldest bishop of the American church.

Each of the 68 dioceses has already elected four clerical and four lay deputies; the 23 missionary districts have chosen their one lay and one clerical deputy; and the 10 foreign jurisdictions will each have a representative. In addition to these 600 clerical and lay deputies, 122 bishops will be present.

The convention sits as two houses, the House of Bishops and the House of Deputies, each having a veto upon the other. Its primary object is to make laws for the Protestant Episcopal Church. Legislation takes the form of canons which are operative at once, and amendments of the constitution which require action by two successive conventions. The House of Bishops fills vacancies in the missionary episcopate with the concurrence of the lower house.

In the House of Deputies there are 14 standing committees appointed by the president. There are also 10 committees or commissions of the House of Bishops. In addition the joint commissions and committees of the two houses number 36.

Among the important subjects now under consideration are: "The Relation of the Episcopal Church to Other Christian Communions," Revision and Enrichment of the Prayer Book," "Christian Education," "The Divorce Problem," "Missionary Organization," "The Election of a Bishop for Negroes in the United States" and an adequate pension system for the clergy.

Both houses of the convention will meet in the Moolah Temple, the sessions of the House of Deputies being open to the public. For the past few years there has been a growing agitation against the exclusion of the press and public from the sessions of the House of Bishops. A proposal to throw open the proceedings was defeated by a very narrow majority at the last general convention in New York, but there is every reason to believe that it will be successful this year.

Church - 1916

RELATION OF GIRLS SCHOOL TO BAPTIST CONVENTION CAUSES TURBULENT SCENES

AUDITOR CLAIMS SCHOOL HAS NO OFFICIAL CONNECTION MEN'S OR WOMEN'S CONVENTION

The Savannah Tribune,

Dedication of Lisle Memorial Attracts Crowd

9/16/16

Muskogee Beats Baltimore for Next Session of Convention—Savannah Highly Praised by Conventionists for Excellent Manner They Were Treated

The 36th session of the National Baptist convention which met here Tuesday of last week had its final session Monday morning. Up to the beginning of the closing day's exercises the meeting had been one of the most harmonious in the history of the body, but when Auditor M. M. Rodgers of Texas, rendered his report on Monday morning showing that the Girls Training School near Washington has no legal connection with either the Baptist convention or the Women's auxiliary, the fat was thrown in the fire and some mighty turbulent scenes ensured.

The auditor told of his visit to the school in company with the Rev. Jeringin, of Washington, in order to ascertain facts concerning the institution in order that he might give a correct standing of its affairs to the convention. He said that after some difficulty he was able to secure the desired information and that he found the title to the school property to be vested in Miss Nanie Burroughs and Mrs. Layten as trustees and that neither the Baptist convention nor the Women's auxiliary had any legal connection with the school. He said that as the Baptists were supporting the institution he felt that they should have some legal rights in the property and suggested that if the denomination intended to continue its support of the school it should seek to secure some legal connection with the institution.

The convention by this time had become furiously worked up. It was evident from the out bursts in every part of the church that the fight started last summer in Chicago and is still going on when it was shown that the large publishing house in Nashville, Tenn., bore no legal connections with the convention, but is under the supervision of a publishing board, was uppermost in the minds of the vast crowd. There were those there who openly branded the report of the auditor as false while others loudly cheered it.

At this point Miss Burroughs told of the coming of the auditor to the school and of her being ill in her room. She told of the passage of notes between her and Prof Rodgers who was down stairs in the school's reception parlor and how finally he was ushered upstairs. She then called on her secretary to substantiate her statement but the house howled the speaker down and would not allow the secretary a chance to be heard. Confusion reigned for several minutes before President Morris could restore order. Finally, equilibrium was restored and the discussion from this point went on very quietly.

Following Miss Burrough's statement, Prof. Rodgers addressed the convention saying that he wished to do the Training school and those managing it on injustice and if any errors could be found in his report as auditor he would gladly acknowledge them. The matter was disposed of by the body voting to have a committee appointed to seek out any errors in Mr. Rodger's report.

Immediately following the disposition of this matter came the re election of Dr. Jordan as secretary of the Foreign Mission Board. It took some time to settle this matter for the election of any of the field secretaries by the body was strenuously objected to by the Rev. Sutton E. Griggs, on the grounds that such matters were the business of the executive board. Rev. Griggs' objection, however, did not meet the approval of the body and Dr. Jordan's election went through with an overwhelming vote. At this point some few tried to undo the election of Dr. Jordan and instead of having him as head of the foreign mission board tried to place him as head of the publishing board. This the house refused to do.

The next and final business of the convention was the selection of place for the next convention. It was manifest that the race was between Muskogee, Okla., and Baltimore, Md. The latter city's appeal for the convention was made by Prof. Winston, while that for the Oklahoma city was voiced by the Rev. Arlington Wilson. Both speakers after setting forth the inducements offered by their respective cities, were vigorously applauded. It seemed as if several votes would be had but on the first ballot Muskogee had a large majority and was awarded the meeting.

Among the most interesting features of the convention was the unveiling last Saturday afternoon of the monument, erected in front of the First Bryan Baptist church to the Rev. George Lisle. The monument was dedicated to Rev. Lisle in recognition of his services as the first Negro missionary to leave this country. He left this country in 1857, going to Jamaica where he served as a gospel preacher for many years. Bryan street was closed to traffic from 3 to 6 p. m. for the exercises and a mammoth crowd was in attendance upon the services. The delegates formed at the at the First African Baptist church several blocks away, and marched to the church. After scripture lesson read by Rev. Griffin of Tampa, Fla., short speeches were made by different members of the unveiling committee. The local committee was introduced and President R. R. Wright asked to speak. The monument was presented by Prof. J. W. Hubert. Rev. L. G. Jordan, secretary of foreign missions, then highly commended the local committee for its untiring work. The principal address of the afternoon was made by the Rev. Walter H. Brooks of Washington, D. C., The ladies of the F. B. B. church tendered the monument committee and prominent visitors present a banquet at the termination of the exercises.

Without exception the visitors were loud in their praise of the manner in which they were treated while here. They were accorded every courtesy possible and were amply provided for in every respect. Some of the best homes were opened to them and they were all given good accommodation. The visitors began leaving Monday afternoon and at midnight four special trains conveyed the remainder to their homes.

Before leaving, several of the delegates were approached and a statement of their treatment here and the accommodation provided them was secured by a representative of The Tribune. This was done on account of a statement which appeared last week in the Afro,American, Baltimore, Md., to the effect that Savannah was not large enough to accommodate the convention. Among the prominent misisters signing the statement which discredits the Baltimore paper's reflection on Savannah are four of Baltimore's prominent divines, the Rev. W. J. Winston, Rev. J. H. Taylor, Rev. J. W. Jones and Rev. P. C. Neal.

The statement signed by the twenty-five odd prominent preachers and ladies, with their signatures following is as follows:

"The thirty-sixth annual session of the National Baptist convention which adjourned here today, was one of the best and most beneficial in the history of the body. The sessions were all very interesting and the meetings largely attended. The city of Savannah afforded the convention every courtesy possible. The city authorities, the street railway employees, the police department and the white Baptists have contributed greatly toward the success and pleasure of our stay here. The housing of the thousands of delegates was easily and admirably taken care of and the colored citizens, irrespective of denomination, have done everything in their power to make the convention the great success it has been. The First African Baptist church, the edifice in which the convention was held, proved in every respect fully large enough to house the convention except on special occasions. The convention leaves Savannah with highest words of praise for the manner in which it was treated and every delegate will long remember the liberal hospitality shown them here and the many courtesies which the broad-hearted Savannahians have proffered them in their homes."

Signed,

Rev. E. C. Morris, president National Baptist Convention; R. B. Hudson, secretary; Rev. E. Arlington Wilson, assistant secretary; Rev. W. G. Parks, vice president; Rev. L. G. Jordan, secretary foreign mission board; Rev. Walter H. Brooks, Washington, D. C.; Mrs. S. W. Layton, president, Woman's convention Rev. A. R. Griggs, Dallas, Texas; Rev. Sutton E. Griggs, Memphis, Tenn., Rev. W. Bishop Johnson, Washington, D. C.; Rev. C. G. Fishback, Cleveland, Ohio; Rev. G. W. Dudley, Forest City, Ark.; Rev. W. L. Petty, Rev. R. J. Pety, Mrs. W. L. Petty, Rev. S. Woodard, Rev. J. J. Totten and Rev. H. Green, Memphis, Tenn.; Rev. J. Franklin Walker, Cincinnati, Ohio; Rev. W. H. Young, Springfield, Mo.; Mrs. Ruth L. Bennett, Pennsylvania, Mrs. Florence P. Cooper, Prof. W. J. Winston, Rev. J. H. Taylor, Rev. J. W. Jones and Rev. P. C. Neal, Baltimore, Md.

AMERICAN

Baltimore, Md.

TO HELP COLORED METHODISTS

At a recent meeting of the Board of Church Extension of the Southern Methodist Church, in Louisville, Ky., the members, both clergy and laity, were urged to give more attention and publicity to the needs of the Colored Methodist Episcopal Church. It recommended that, inasmuch as the colored church membership remained loyal in the "darkest days" of the Southern Methodist Church, financial aid be given the latter by the former.

As a result of the meeting all the annual conferences of the denomination will be asked to assist their colored brethren financially. What is now the Colored Methodist Episcopal church was a part of the Southern Methodist Church from 1844 to 1870. In the latter year it was organized into a separate church under the direction of the General Conference of the Southern Methodists by a committee of bishops, ministers and laymen which had been appointed by the General Conference.

ST. LOUISANS OPPOSE RACIAL EPISCOPATE

N. Y. [illegible] 12-7-16

Members of All Saints' P. E. Church Defeat Plan at Recent Convention.

INFLUENCE GENERAL BODY

Colored Episcopalians Believe the Setting Apart of Colored Churchmen in a Separate Racial District a Bad Thing—The Rev. Mr. Mason, Pastor of All Saints' Church a Popular Minister.

(Special to THE NEW YORK AGE.)

ST. LOUIS, Mo.—While the majority of colored Episcopalians throughout the country appear greatly pleased over the failure of the General Convention of the Protestant Episcopal Church, recently held here, to establish a racial episcopate, the members of All Saints' Parish are in a jubilant frame of mind, believing that it was practically due to their efforts that the convention took a negative stand on this hotly debated question.

All Saints' P. E. Church is located at Garrison avenue and Locust street, and in the Rev. Mr. Mason has one of the most active and best liked ministers in St. Louis. Many of the leading colored citizens are connected with All Saints' Church.

The memorial presented to the Episcopal Convention which won the day for those opposed to a racial episcopate follows:

To the Members of the General Convention of the Protest Episcopal Church:

Gentlemen:—We the undersigned, colored laymen of the Church, and members of the strongest work of the Protestant Episcopal Church among the colored people of the province of the Southwest—a thoroughly self-sustaining parish, numbering among its constituents men who occupy positions of trust and responsibility in the business life, and who are important factors in the social, political and educational life of their people in this community, respectfully ask your careful consideration of this memorial, which our loyalty to the Church, our conception of its mission, our love of justice, our self-respect, and our belief that an appeal to you emanating from proper motives will not fail upon unbiased ears, impel us to place before you.

We desire hereby to enter a respectful yet firm and uncompromising protest against the proposed action to set apart the colored churchmen in a separate racial district.

The reasons for our protest are many and varied and doubtless your honorable body is familiar with most, perhaps all, of them. Yet we feel that in fairness to you and in justice to ourselves we should let you know as far as we are able, just why we do feel concerned in this matter which affects us as churchmen so vitally.

Action Unnecessary.

We believe that the proposed action is uncatholic. The apostle St. Paul, interpreting the mind of Christ, declared that all racial distinctions, "Greek, Jew, Barbarian, Scythian," and presumably, therefore, for to-day's situation, yellow, black, white, "are done away in Christ." Under this interpretation and inspiration the Catholic Church has acted from primitive times to the present day. We regard the proposed action as an absolute abandonment of catholicity inasmuch as it not only recognizes but encourages racial distinctions and separations for reasons which when regarded in their best aspect are certainly narrow and uncharitable.

Again, the proposed action is based upon an expediency that is not only undesirable and unnecessary, but it is ien a marked degree dangerous to the unity and well-being of the Church. For the action proposed is unquestionably a cleavage and it is the well-known tendency of a cleavage to widen more and more until complete separation is established.

We regret to say that it is the wish of some among the colored clergy of the Church to bring this about, and they have persistently agitated for a number of years in this direction perhaps as a matter of ambition.

It is also advocated in one of the reports on the subject, published and to be submitted to your honorable body and to the extent seemingly of practically making the Protestant Episcopal Church a white man's church.

Replying to the suggestion of the report, if we interpret it correctly, we as a people have no desire to force ourselves into the association of those who would repel us. If the Church really feels that we are undesirables and that fact becomes known to us, we shall have the courage to act. Painful as it will be to us, we shall be ready to agree to the separation and even to leave the chucrh we had mistakenly thought catholic—to depart from the home of the mother to whom trustingly we had given our love, but who is ashamed of and would disown her black children.

If the purpose is to force us to this, organize then, as has been suggested by the Bishop of Atlanta in a recent article in one of the church papers, a racial church for the whole country and set it on its way as an autonomous church rather than try a makeshift that means in its working out, loss of the sense of responsibility, sympathy, and obligation of help on the part of the white churchmen, and the intensifying of racial bitterness on the part of the wornged and despised black churchmen.

NEGRO BAPTISTS WILL MEET NEXT AT BRIGHTON, ALA.

Over Sixteen Hundred Dollars Is Raised in Cash —Declared Best Meeting in History

The twenty-fifth annual session of the Alabama Baptist State Sunday School Convention, A. S. Plump, president and the eighteenth annual session of the State B. Y. P. U. Convention, B. H. Barnes, president, decided Saturday to hold the next annual meeting with the First Baptist Church, Brighton, Ala. Rev. L. H. Ingraham, pastor.

Professor R. B. Hudson of the finance committee reported $1,010.99 received by the Sunday School Convention; $209.95 received by the B. Y. P. U. Convention; $430 received by Dr. L. W. Callaway, making a grand total of $1,641.92. To this will be added the collections from the Sunday services.

The Donations.

The quarto Centennial schools and conventions whose donations were $25 or more:

First Baptist Livingston, A. S. Plump; Dexter avenue, Montgomery, J. W. Beverly; Day Street, Montgomery, J. J. Neal; Sixth Avenue, Birmingham, W. E. Tinker; First Baptist, Tuscaloosa, B. H. Barnes; Tabernacle, Selma, R. B. Hudson; First Baptist Selma, Charles Ballard; Uniontown District Sunday School Convention; Alabama District Sunday School; Snow Creek Sunday School Convention; Mt. Pilgrim Convention.

A resolution was adopted thanking the American Baptist Publication Society for the services of Dr. S. U. Vass whose lectures o nthe Bible have been of great help and inspiration to the conventions and for the services of Rev. L. W. Callaway D. D., the director of Sunday-School and Young Peoples work for Alabama.

Annual Report.

The annual report of Dr. Callaway showed the following results: 365 days of services; 6951 miles traveled; 117 churches visited; 54 Sunday schools visited; 57 sermons preached; 139 addresses delivered.

Through the services of Dr. Callaway the American Baptist Publication Society made grants of literature during the year to several poor Sunday schools and all the Sunday school literature needed in the Boys Reformatory at Mt. Meigs, Alabama. His special work is to manage the Sunday school Teachers Training Course.

"Future Work."

W. H. Carter of Tuskegee Institute in his address on "the Future Work of the Convention" stated among other things that there are too many annual meetings and too many organizations in the State, estimating the cost of these annual meetings is approximately $250,000. He suggested consolidation of many of the organizations as a means to increase the donations for education and missions.

Professor R. B. Hudson chairman of the Finance committee, stated that $545 in cash was donated to Selma University $45 of which amount was given by the B. Y. P. U. convention.

The Officers.

Professor Hudson is Secretary of the Board of Trustees of Selma University twenty-five consecution years principal of Clark High School for negroes Selma, Ala., secretary of the Alabama State convention for more than twenty years secretary of the National Baptist Convention of America and he is considered one of the most efficient and popular laymen of his church in the South.

Professor E. W. Knights has held the position of secretary of the convention since its organization.

A. S. Plump, president is a school teacher and layman. The remarkable development of the convention. as one of the great organizations of the south is due largely to his tact and judgment.

The announcement was made Saturday afternoon that the success of the meeting is due principally to the services of B. H. Barnes who had charge of the vocal music; to the lectures by Dr. Vass and Dr Isaac; to Dr. Simpson Dr. Pollard and Dr. Pharr who preached inspiring sermons, to Dr. A. F. Owens who served as reporter for the press and to the pastors and churches who entertained the delegates.

The services today will consist of a Sunday school mass meeting at Dexter avenue at ten o'clock. Preaching at eleven thirty, and closing with a great street parade at two o'clock, closing with a mass meeting by all denofinations at three o'clock which will be addressed by Dr. Vass, Dr. Isaac, Dr. Pollard and Dr. L. W. Callaway.

Journal, Wilmington, Del.
AUG 30 1916

CLERGY TO DISCUSS DIVORCE PROBLEM

Will Be Considered at Episcopal Convention at St. Louis in October

WILL ELECT BISHOP FOR NEGROES IN U. S.

The forty-fourth Triennial General Convention of the Protestant Episcopa Church will be held this year in St Louis, opening Wednesday, October 11 This is the first time in its history that this gathering has been held West of the Mississippi. An outstanding feature of this convention will be the celebration of the fiftieth anniversary of the election to the Episcopate of Bishop Tuttle, of Missouri, the oldest bishop of the American Church.

Each of the sixty-eight dioceses has already elected four clerical and four lay deputies; the twenty-three missionary districts have chosen their one lay and one clerical deputy; and the ten foreign jurisdictions will each have a representative. In addition to these six hundred clerical and lay deputies, one hundred and twenty-two bishops will be present.

The convention sits as two houses, the House of Bishops and the House of Deputies, each having a veto upon the other. Its primary object is to make laws for the Protestant Episcopal Church. Legislation takes the form of canons, which are operative at once, and amendments of the constitution which require action by two successive conventions. The House of Bishops fills vacancies in the missionary episcopate with the concurrence of the lower house.

In the House of Deputies there are fourteen standing committees appointed by the president. There are also ten committees or commissions of the House of Bishops. In addition the joint commissions and committees of the two houses number thirty-six.

Among the important subjects now under consideration by these bodies are the relation of the Episcopal Church to other Christian communions; revision and enrichment of the prayer book; Christian education; the divorce problem; missionary organization; the election of a bishop for Negroes in the United States; and an adequate pension system for the clergy.

Both houses of the convention will meet in the Moolah Temple, the sessions of the House of Deputies being open to the public. For the past few years there has been a growing agitation against the exclusion of the press and public from the sessions of the House of Bishops. A proposal to throw open the proceedings was defeated by a very narrow majority at the last General Convention in New York, but there is every reason to believe that it will be successful this year.

Church - 1916

INQUIRER

Philadelphia, Pa.

MAR 19 1916

COLORED BISHOP AMENDMENT LOST

Measure to Elevate Negro to Episcopacy Defeated at M. E. Conference

Two Alternate Delegates to General Convention Elected—Deacons to Be Ordained Today

Known as the "hyphenated bishop" measure, the proposed amendment, which would have made constitutional the elevation of a negro to the episcopacy was voted down by more than two to one yesterday at the Philadelphia Methodist Episcopal Conference, in session at St. James' Church, on Tabor road, Olney. Heated discussion ensued on the question of colored bishops, and many clergymen refrained from voting on the subject.

Three proposed amendments to the church constitution were brought before the Conference yesterday by Rev. Frank P. Parkin, D. D., retiring superintendent of the Central district. They were known as the First, Second and Third amendments. The First amendment was the one which resulted in the drawing of the color line. It was defeated by 157 votes to 69.

The Second Amendment would give missionary bishops a voice in the affairs of their home conferences and would give pastors moving from one conference to another far distant the right to retain their relations with the first conference. This amendment passed by 153 votes to 0.

The Third Amendment would give bishops the power to veto legislation enacted by the General Conference, so far as the legislation related to the particular local conferences. This amendment was defeated, 167 to 7.

Another feature of the session was the election of two "reserves," or alternate delegates, to the General Conference, to be held in Saratoga Springs N. Y., in May. Three "reserves" are required. One was elected on Friday with the seven regular delegates.

Those chosen yesterday were Rev. G. Bickley Burns, D. D., pastor of Calvary Church, Forty-eighth street and Baltimore avenue ,and Rev. C. W. Straw, D. D., retiring pastor of Rehoboth Church, Paul street, Frankford. Dr. Burns received 126 votes of the 216 cast, 109 being required for election. Dr. Straw got 118 votes out of 195. To elect 98 were necessary. Both of these "reserves" have been mentioned for district superintendents.

Rev. R. S. Johnson, president of the Conference Temperance Society, delivered a severe arraignment of liquor. He made a plea also for more vigorous enforcement of the anti-narcotic law, and deplored the continued practice of church societies of holding banquets and other affairs at hotels which sell liquor.

Former United States Senator Frank G. Cannon, of Utah, a leader of the National Reform Association, who has been conducting a campaign against Mormonism, was received with a storm of applause. Rev. Mr. Watchorn introduced a resolution indorsing Mr. Cannon's work and pledging support to it, and the resolution was adopted.

The session was opened yesterday morning with prayer by Rev. E. D. Decker, Rev. A. J. Author and Rev. J. M. Bennetts. Rev. F. B. Lynch, secretary of the Board of Education, outlined plans for the jubilee campaign, which will be conducted by the board in June.

Retirement Fund for Teachers

The board proposes to raise a fund for erecting educational buildings, founding libraries and otherwise aiding in extension work. Rev. Dr. C. H. Morgan, D. D., president of Dickinson College, told the ministers that that institution was in need of a $500,000 endowment, a part of which should be used for retiring veteran professors.

Rev. Arthur Oakes read the report of the trustees of the conference, after which the old board was re-elected as follows: Revs. J. S. Hughes, J. R. T. Gray, Arthur Oakes, S. W. Gehrett, J. D. Martin, Thomas Kirkpatrick, C. C. Adamson, G. Bickley Burns and Robert H. Crawford.

The following committee was named to take all memorials to the General Conference: Rev. W. Gray Jones, chairman; Revs. C. W. Green, R. H. Crawford, N. B. Master and William H. Smith. Memorials were offered from the Ohio, Kentucky, California and Illinois conferences.

One of the important questions to come before the General Conference is that relating to the proposed elimination of Italian missions. At present Italian pastors have a conference of their own. At Saratoga Springs it will be proposed that the Philadelphia Conference and other conferences administer work among the Italians themselves, and individually. Another important task before the General Conference will be the election of bishops.

The Philadelphia clerical and lay delegations will meet next month and map out the programme they expect to follow at Saratoga. The joint delegation will be headed by Dr. Boswell, as his vote was the highest received by any ministerial delegate here.

At the General Conference the Philadelphia representatives should figure largely in the movement to extend the work and scope of the Board of Home Missions and Church Extension, for this is a Pennsylvania corporation, and Dr. Boswell is one of its chief officers.

A minister from another conference who is attending the sessions at St. James' Church has been trying to have introduced a resolution providing for discussion of the higher criticism. The object is to rebuke a certain Methodist writer who advances ultra-modern interpretations of the Bible. So far, the visiting minister, who is an advocate of the "old-time religion" and faiths, has been unable to find anyone who will introduce the resolution, and it is not expected that it will be presented. In former years at Philadelphia Conference sessions the question has been discussed.

In the afternoon there was a children's assembly at St. James' Church. There were blackboard and object sermons by Revs. J. H. Royer, W. Q. Bennet and John C. Bieri. Rev. Charles Roads directed a Bible drill.

At the anniversary of the Conference Temperance Society at 8 o'clock last night at St. James' there were addresses by Rev. Clarence True Wilson, D. D., general secretary of the society, and by Wayne B. Wheeler, Washington, D. C., attorney for the National Anti-Saloon League. The double chorus choir from Seventh Street Church sang.

The programme today will include a conference love feast, ordination of deacons, sermon by Bishop Berry, special service for St. James' Sunday School, the ordination of elders, and an evangelistic service, all to take place at St. James'.

The following will be ordained deacons: Harry S. Dando, Lebanon; A. B. Peterson, Garrettstown; William H. Reeves, Churchtown; Charles F. Salkheld, Chalfonte; Charles Truax, Belfry; R. O. McRae, Mountain Home, and Harry D. Robinson, William H. Robinson and J. Carpenter Cook, Drew Seminary.

Those to be ordained elders are: Alexander Gibson, Mt. Nebo; Walter F. Humphrey, St. Peter's; Charles W. Kitto, Yardley; Alfred M. Kruder, Wind Gap; A. C. F. Ottey, Phoenixville; Walter V. Stewart, Philadelphia; F. O. Fosdal, Philadelphia; F. W. Gutbub, Mt. Pocono; W. E. Harkness, Tannersville; Frank Scott, Oak Lane; G. H. G. Rowland, Lumberville; W. G. Tyson, Cressona; Herbert A. Sawyer, New Hope; E. Roy Eshleman, Cochranville, and Samuel McAdams, Philadelphia.

BISHOP J. A. JOHNSON, D.D.,
Presiding over the Second Episcopal District, who has just finished holding his North Carolina Conference with splendid results.

THE COUNCIL OF THE REFORMED CHURCHES.

afro-america

The Council of the Reformed Churches holding the Presbyterian system met in the Witherspoon Building in Philadelphia on March 31st. This body is composed of representatives from the following Churches: Presbyterian Church U. S. A., Presbyterian Church U. S., the Reformed Church in America, the Reformed Church in the United States, the Associate Reformed Presbyterian Synod, the United Presbyterian Church, and the Cumberland Presbyterian Church, colored.

Rev. Dr. George Alexander called the Council to order and presided at the opening session. Rev. Dr. C. S. Cleland, of the United Presbyterian Church, was then chosen President, and presided over the subsqeuent sessions of the Council.

The principal business of the Council, according to the Presbyterian Standard, to which we are indebted for this account, "is to hear and consider reports from its standing committees on Foreign Missions, Home Missions, Education, Publication, Ministerial Relief and work among the Freedmen." With reference to work among the Freedmen the Standard's report says:

"Four years ago the Council took a bold stride, and what appeared to be a long stride, in the direction of practical co-operation of all the constituent churches in work among the colored people. With the sanction of the Supreme Judicatories of the constituent churches, the Council created a permanent committee to "unify through existing agencies, or agencies to be established by the Supreme Judicatories, their work for the colored people of the United States of America." Surely this "were a consummation devoutly to be wished." Why should these seven Presbyterian churches do separate work among the colored people? They have agreed to pool their resources and efforts, and by their joint labors build up one independent church in each of the foreign countries where they have missions. Why not pursue the same policy in this field of home mission work? Why try to have more than one Presbyterian church among the colored people?

"Presumably there would be no difficulty if all the churches would agree to have even as many as one. But the opinion seems not to be unanimous that an independent colored church is the goal toward which we should work, the ideal which we should seek to realize. This is the ideal to which our own church is committed. It has offered the suggestion that all colored Presbyteries be united in one great Synod, and that the boards of the constituent churches unite in sustaining and developing the work. Only one of the other six churches constituting the Council co-operates with us, namely the Reformed Church in America, popularly known as the Dutch Reformed Church.

"The Presbyterian Church in the United States of America, which carries on the most extensive work among the colored people, and which has by far the largest colored membership, has not consented to the idea of one independent colored church. On the contrary, it suggests "that when the denominations are ready to unite it will be time for us to ask our colored brethren to do the same thing." This means that we cannot have one colored Presbyterian church until we first have one white Presbyterian church. We much fear that the day is yet distant when our permanent committee, created four years ago, shall be able to "unify through existing agencies, or agencies to be established by the Supreme Judicatories, their work among the colored people of the United States."

REGISTER
MOBILE, ALA.
AUG 27 1916

NEGRO PREACHERS EAGER TO LEARN

Eastern Shore Baptists Have 200 In Attendance Upon the Bible School.

The feature of the second day's session of the twenty-sixth annual meeting of the Eastern Shore Baptist Association at the Mt. Zion Baptist Church (colored), Pine street, was the Bible school taught Saturday morning by Rev. A. F. Owens, of Selma University, laboring under appointment of Dr. B. D. Gray, Atlanta, Ga., secretary of the Home Mission Board of the Southern Baptist Con-

vention (white).

At an early hour more than 200 preachers and church workers, including Sunday school teachers and missionaries, assembled at the church with Bibles in hand, eager to study the scriptures.

Rev. A. F. Owens, the instructor, conducted the large class through lessons in "The School of Faith," Hebrews, eleventh chapter; "The School of Love," I Corinthians, thirteenth chapter; "The School of Equity," Matthew, fifth and seventh chapters; "The Storehouse of Food," Psalm XXIII, and "The Fortress of Protection," Psalm XXXVII.

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Lesson Effective.

The remarkable feature of this exercise was the rapt attention of all held more than ninety minutes. Men wept and women shouted as the experienced teacher made the lessons plain and practical. No adequate description can be given of the lecture and its effect on the audience.

In the afternoon another address was made by Rev. W. L. Jeffries, of Selma, state missionary, and also laboring under the auspices of the Home Mission Board of the Southern Baptist convention. In his remarks Rev. Jeffries emphasized the necessity of sympathetic giving. The address was liberally applauded.

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Preaches Missionary Sermon.

At noon Rev. M. Lucious, of Atmore, preached the missionary sermon; at 3 o'clock in the afternoon another strong sermon was preached by Rev. C. H. Scott. The pastor of the church entertaining the delegates, Rev. J. S. James, preached to an audience at night filling auditorium and galleries. His subject was "The Ordinance of Baptism."

Sermons today will be preached on "Education" by Rev. A. A. Lucious, at 11 o'clock; by Rev. J. F. Keeby, at 3 p.m., and at 7:30 by Rev. A. F. Owens, D. D.

The association will close Sunday night.

The officers elected are as follows: Rev. S. B. Bracy, Hurricane, Ala., moderator; Rev. A. A. Lucious, Atmore, Ala., vice moderator; E. L. Lawson, Daphne, recording secretary; W. M. Burns, Bay Minette, corresponding secretary; W. H. Fountain Bromley, treasurer.

Rev. S. B. Bracy has been moderator of the association for twenty-five

HERALD

New York City

SEP 4 1910

WILL THRESH OUT DISSENSION OVER NEGRO BISHOPS

Protestant Episcopal Church to Face Vexed Question at General Convention.

JOINT COMMISSION FAILS TO AGREE

Attitude of Southern White Man One Important Feature To Be Considered.

Dissension has appeared in the Protestant Episcopal Church over the proposal to have negro bishops at large to supervise the negro churches. The whole issue will be discussed on the floor of the Triennial General Convention, beginning in St. Louis, October 8.

A joint commission appointed three years ago, when the Convention was held in this city, has disagreed, and it will present a minority report as well as a majority report to the St. Louis assembly. Five members have signed the minority report. This severely criticised the attitude expressed toward the negro in the majority report and recommended that it be rejected.

The majority report recommends that a separate racial district for negroes in the South be established, relieving bishops of Southern dioceses of any further jurisdiction over the thousands of negro members of the Protestant Episcopal Church, and instead that a negro bishop or negro bishops at large be elected and consecrated.

The minority report strongly urges that no such action be taken and recommends instead that some Southern diocese shall soon take advantage of its present right, according to the canons of the Episcopal Church, to elect a negro suffragan bishop to serve under the white bishop of the diocese.

Calls Report "Un-Christian."

Two bishops, two rectors and one layman signed the minority report. One of the rectors is the Rev. Dr. Ernest M. Stires, of St. Thomas' Church, Fifth avenue and Fifty-third street, this city.

The bishops, who are both from the South, are the Right Rev. William A. Guerry, of South Carolina, and the Right Rev. Frederick F. Reese, of Georgia. The second rector is the Rev. C. Braxton Bryan, of Petersburg, Va. The layman is Mr. Joseph Packard.

The prediction has been made that the issue will cause one of the liveliest discussions in the Convention. The minority report characterizes the majority report as "both un-Christian and un-Catholic."

The minority report suggests that the system proposed by the majority will inevitably tend to weaken in the white man his sense of responsibility for the negro, and says:—

"The Southern white man could not and would not serve the Church under a negro bishop."

The minority report states that a separate racial district "contravenes a fundamental principle of Christianity and destroys the unity of the Church under one bishop, which has been the rule and practice from the beginning."

Why Not Japanese Bishop?

The dissenters say that, while the majority report declares that although St. Peter was the Apostle to the Jews and St. Paul was the Apostle to the Gentiles, these facts "are in no way a parallel to the proposed racial episcopate." It goes on to say that the precedent, if established for negroes, might be invoked to demand separate bishops for the Japanese in California and the Indians in the West, and adds:—

"There is a reminder of the precedent on the west coast of Africa, where there are at this time two negro suffragan bishops working under white diocesans. We are told by Archdeacon Melville Jones and others who have labored in that field that the arrangement has worked successfully for more than fifteen years.

"The fact of the great difference of opinion in the South, both among whites and among negroes, is cited as reason for great caution in adopting the proposed new system.

"In the absence of any historical precedent to guide us, we are of the opinion that it would be far wiser for us to take no further action at this time, but to discourage continued agitation of the question in the hope that some Southern diocese may yet find it possible to apply to this vexed question the remedy which the Church herself has proposed in her canon on suffragan bishops."

N. C. BAPTISTS REORGANIZED

National Baptist and Missionary and Educational Bodies Amalgamate

MASS MEETING IN DURHAM

DR. C. S. BROWN ELECTED CORRESPONDING SECRETARY OF NEW BODY AFTER A SPIRITED DEBATE.

(Special to Journal and Guide.)

Durham, N. C., Jan. 17.—Delegates representing both factions of the Baptists of the State met here last week and formed what will be known as the Union Baptist State Convention. The new organization is an alamgamation of the National Baptist State Convention, of which Dr. C. M. Cartwright was president and the Missionary and Educational Convention, presided over by Dr. E. E. Smith. The re-organization heals a breach that has existed in the ranks of the Baptists of the State for many years.

Layman Opens Convention.

When the convention opened Wednesday morning, H. P. Cheatham, a prominent layman of Oxford, was made temporary president. The body went into election of officers with the following result: Rev. G. D. Griffin, D. D., Hertford, president; Rev. C. S. Brown, D. D., Winton, corresponding secretary; Rev. M. A. Talley, D. D., Rocky Mount, statistician; Rev. W. H. Moore, D. D., Wilmington, recording secretary; Prof. George M. James, Scotland Neck, assistant recording secretary; Rev. G. W. Moore, D. D., Raleigh, treasurer; Prof. C. F. Graves, Elizabeth City, auditor.

Contest Over Secretary's Office

There was a sharp division over the election of corresponding secretary. Dr. C. S. Brown, who has held this ofice in the Missionary and Educational convention for more than thirty years was opposed by some who thought that this was a propitious time to make a change. Dr. Brown proved to be stronger than the opposition and was overwhelmingly elected. The election of a corresponding secretary was the subject of a sharp debate.

TIMES-PICAYUNE

New Orleans, La.

MANY CONVERTED AT GREAT REVIVAL HELD BY NEGROES

Hundreds "Hit the Trail," Signifying Intention to Live Better Lives.

Numerous services on Sunday will mark the close of one of the most remarkable revival meetings ever held by the negroes of New Orleans. For one week every night from four to six thousand men, women and children crowded into the National park baseball grounds to listen to the preached word and to pray God's blessings upon the unconverted.

When the meeting came to a close Saturday night it was reported that over 600 men and women had professed conversion and that 1500 others had "hit the trail," thereby signifying that they desired to lead new and better lives. In every sermon right living before God and man was emphasized, obedience to the law, and civic pride was stressed with the fervor that only a negro preacher can employ.

The singing is one of the great features of the meeting and some of the songs will outlive all sermons in the memory. As the old-time negro melodies such as "Let Jesus Fix it for You," and "Ain't Goin' to Study War No More," "Swing Low, Sweet Chariot," many of the white men and women on the outskirts of the crowd confessed that perhaps never had such inspirational singing been heard in New Orleans. The songs seemed to wake the souls of the negroes.

EARNEST EXHORTERS

The preaching for the most part is of a high order. None of the ministers aimed at oratorical effect. None rounded out his sentences so beautifully that they rolled off the sinner's conscience. Sin was called sin; time and again the fact was brought home to the unconverted that God hates sin, but loves the sinner. The preacher's words every night carried conviction with them and at times from every corner of the ball park the unconverted could be heard praying for mercy and forgiveness. At every meeting ministers and Christian workers use every opportunity to lead men and women into a higher and better life. The multitudes were urged not to die for their religion, but to live for it; not to write for it, fight for it; not to wrangle for it, but to so live it that their lives might be an open commentary read and known of all men.

The collection is among the most interesting features of the meeting. Slowly but surely the amount necessary to defray each nightly meeting is raised. In stentorian tones some preacher will announce: "we need but fifteen cents to round out twelve dollars. Who will give us the fifteen cents?" and there is sometimes a scramble among many who desire the honor of bringing up the amount. During the collection a lively tune is employed and white and black help contribute to the success of the meeting. Saturday night an old minister said: "Some of you folks who are not giving anything will be among the first who will ask, 'I wonder what those preachers are doing with all that money?'"

Better order does not prevail in any of the colored churches in the city than that which marked the open-air meeting of the negroes. A spirit of reverence pervaded every service. Some of the expressions used by a negro mammy would not pass muster in some of the more advanced negro churches as the preacher dramatically portraved the evil and suffering of sin. "Now, Lord, ain't that so?" "Tell it to them, brother, you right, don't be afraid," and "ain't that the God's truth," and similar ejaculations sometimes rent the air, but rather than disturb the preacher the kindly sentiments expressed by especially the older saints in the meeting seemed to urge the preachers to still greater efforts.

REV. MR. GEARHEARD TO PREACH

Saturday night Rev. A. J. Gearheard, pastor of the Louisiana Avenue Methodist Episcopal Church, preached a simple and soul-searching sermon on the words: "The Righteous Shall Flourish as the Palm Tree." Dr. Gearheard has preached twice for the negroes and his services are greatly appreciated.

Sunday a special excursion is being run all the way from Shreveport for those who desire to attend the closing day's exercises of the great revival. The services Sunday begin at five o'clock in the morning at which time a prayer meeting will be held; at 9 a. m. model Sunday school will be conducted by experienced Sunday school workers. Every child attending will receive a bag of candy, the gift of the negroes and a few white friends; at 11 a. m., Rev. G. W. Hankins will preach; at 3 p. m., a platform meeting will be held and Mayor Martin Behrman, Commissioner Ricks and Superintendent J. M. Gwinn are expected to make brief addresses; at 6 p. m., there will be a united song service, led by Prof. C. I. Dowden, and the closing service at 8 p. m., will be conducted by Rev. W. Scott Chinn, who will also preach. Rev. John L. Sutton, who perhaps has labored more faithfully for the uplift of the negro people of New Orleans than any other white minister in the city, sent a telegram that he would be present at the Sunday services.

An effort will be made to continue the meeting beginning in the early part of September.

Church – 1916

FEDERAL COUNCIL OF CHURCHES OF CHRIST

Christian Recorder

THE REPORT OF THE COMMITTEE ON NEGRO CHURCHES.—FULLER AND MORE SYMPATHETIC UNDERSTANDING.

12–14–16

(Special to the Recorder.)

The Executive Committee at its meeting in Richmond, Virginia, in December, 1914, authorized the Administrative Committee to appoint a committee not to exceed twenty "to give special consideration to the needs and interests of the colored race, and to put into operation helpful measures for larger co-operation between colored denominations and the other constituent bodies of the Federal Council in such ways as may be appropriate and practicable." A preliminary committee on organization was immediately appointed, which succeeded in securing a committee of sixteen men who were approved by the Administrative Committee.

A meeting of the larger committee was held at the Federal Council rooms in Washington, D. C., July 7, 1916, and an organization effected as follows:

President, Bishop W. P. Thirkield, New Orleans, La.

Vice President, Rev. J. D. Hammond, of Dalton, Ga.

Secretary-Treasurer, Rev. H. K. Carroll, of Washington, D. C.

A Committee of Direction was created, consisting of the officers and Bishop Alexander Walters, Rev. G. N. Brink, Dr. J. H. Dillard, and Mr. R. R. Wright, Jr.

At a meeting of the Committee of Direction, in Washington, D. C., October 12, 1916, the following, after long and careful consideration, was adopted as expressive of the principles, aims and methods which shall govern the proposed work of the committee:

Declaration of Principles, Aims and Methods

This inter-racial committee, organized by authority of the Executive Committee of the Federal Council of the Churches of Christ in America, at the request of representatives of its constituent Negro bodies, earnestly desires to be helpful to the American Negro in his racial and inter-racial relations to society, to education, to morals and to religion, believing that this is manifestly our immediate duty to the interest of the higher religious life of the American people.

We declare at the outset our belief that the races of mankind, differ as they may, are essentially one; that no race liveth to itself alone, or attains its highest development unassisted; that all races have equal need of a divine Saviour; and that the law of love and obedience, of Christian sympathy and service, is obligatory upon all.

Upon this basis we set for ourselves the task of endeavoring to bring about:

1. A fuller and more sympathetic understanding of the problems, needs and opportunities of the Negro Churches as the outcome of closer and more cordial relations between the white and colored churches.

2. A more general effort on the part of the churches of white people to help the Negroes to add to and develop their own resources; and to secure among the people at large a fuller recognition of Christian principles as the basis of all inter-racial relations.

3. The working out in mutual conference of plans for a completer realization of the Christian ideal of men and women ruled by the law of love, void of offense to God and man, and seeking always to know and to do the divine will in humble service.

Among the things the committee stands for and will endeavor to promote, in harmony and co-operation with all existing boards and institutions, are these:

The betterment of Negro church life in towns and rural districts. This to include more efficient pastors, such as those who serve the large city churches for Negroes; more efficient Sunday schools, more frequent services, and better pastoral supervision in general. This work to be promoted through interdenominational institutes for the country preacher.

It is highly desirable for the further promotion of these ends, to extend the co-operation already existing between the white and colored churches in ministerial training for colored pastors and in systematic co-operation of church boards; and to increase local co-operation in various places including joint meetings of white and colored pastors, in Sunday school work, and in many forms of social service.

This work of social service needs much fuller development among the Negroes, especially among the poorer members of the race, and among the white men and women who are interested in the same ends. It is greatly to be desired that closer co-operation be obtained between these two racial groups, and that white Christians should more generally heed the call of this largely unoccupied field of social service.

The committee also stands for the help and protection of Negro women and girls; for the extension of the work now done in this direction by the women of the Southern Methodist, Southern Presbyterian and other churches; and for the widest recognition of the great opportunity here open to Christian womanhood.

The larger share in all these matters falls naturally to the white churches of the South. It is for them fully to develop an adequate leadership in the religious, moral and social betterment of the Negro poor, with their need of Christian sympathy, counsel and service. These ends, involving the best interests of both races, need most urgently a more constant and frank advocacy from the pulpit. If the pulpit were more outspoken the wrongs of the Negro would be fewer and his hope of better conditions immensely strengthened. Practical applications are needed of the underlying principles of justice and kindness inculcated by the Christian religion to all men in all relations of life.

We approve the statement of the Southern Sociological Congress, which is reinforced by the utterance of the Southern University Commission, that "lynch law is no cure for the evil of crime, but is rather an aggravation; and is itself the quintessence of all crime, since it weakens law, and if unchecked must finally destroy the whole bond that holds us together and makes civilization and progress possible." In the interest of organized social life the cultivation of public sentiment again cultivation of public sentiment against these outbreaks should be promoted and more publicity given to Christian efforts to prevent them. We believe that the publishing of instances, happily increasing, of hearty co-operation between the races in improving the religious, educational and social conditions of the Negro would be of incalculable benefit to both, tending to promote a deeper sympathy and more cordial relations.

The Committee of Direction also adopted the following as a brief statement of present conditions and needs of the Negro Churches:

Religion and Morals. Any adequate co-operation between the white and colored churches in behalf of the colored race should be based on a full and frank understanding of the religious, moral and social conditions of the race, and of the resources of the churches for improving them. Due consideration must be given to the fact that the Negro churches have stressed emotional experience rather than a changed attitude toward life, thus making creed appear more vital than practical righteousness. The experience of the white churches, both within their own borders and in mission fields, proves that the remedy for this common difficulty is an improvement of the mental content of life as a soil for the growth of spiritual ideals.

The Northern churches have done much since emancipation; and the Southern churches are maintaining training schools for ministerial leaders; but a broader helpfulness is necessary.

The Census Report of 1916 gives 15 Negro denominations and Negroes in 26 other bodies, comprising in all 31,393 organizations with property valued at $44,673,049. There are 31,624 ministers, and 3,685,097 members—over one-third of the total Negro population. The church is the greatest single factor in the life of the race, and the pastor its natural leader.

But the quality of this leadership is not indicated by the exceptional pastors of large city churches, who are frequently men of strong intellectual and spiritual force. The rank and file of the 32,000 pastors of village and rural churches, are most inadequately trained. Prof. Imes of Tuskegee Institute, in a survey made of the Negro churches of Macon County, Alabama, discovered the following facts:

Colored population	22,000
Church members	9,000
Churches	98
Pastors	74
Other licensed preachers	249
Church officers	905

community life among the masses.

2. The remarkable responsiveness, especially among the children, to efforts to supply ideals and opportunities.

3. The plain humanness of the needs.

The first two points constitute a challenge to the white churches should be fully met. For the other, degradation is not an inherent racial defect, but the joint product of ignorance and neglect. The lack of sanitation, of moral and physical hygiene, of wholesome recreation, of ideals—all of these may be watched point by point, in the isolated homes of mountain whites, and in certain white sections of our towns. The same things poison human life, the same things build it up, whatever the color of the tabernacle in which the life abides. We need held up before us a Christ who transforms men into his own image, and in whom is neither Jew nor Greek, barbarian, Scythian, bond nor free.

The social Creed of the Federal Council, officially adopted by all constituent bodies, is as applicable to Southern Negroes as to Northern immigrants; "equal rights and complete justice for all men in all relations of life;" "the protection of the family;" "the fullest possible development of every child;" "the safeguarding of women;" "the abatement and prevention of poverty;" "protection from the waste of the liquor traffic;" "the conservation of health."

Some aspects of this solidarity of human need are becoming widely recognized. Though the growing demand by white people for sanitation in colored sections may sometimes spring from enlightened selfishness, yet there results a point of contact which quickens perception and sympathy along many broadening lines. There are accumulating, in every state, potential forces which will respond to the religious inspiration and direction of the churches.

The Woman's Missionary Council of the Methodist Episcopal Church, South, has entered this field of social service. It urges the social service committees of local auxiliaries to study conditions among the Negroes, to conduct mothers' clubs, to teach in colored Sunday schools, to develop Negro home mission societies, to better school, home, and recreational conditions among Negroes, to promote prison reform, and to "create in the white community higher ideals in regard to the relations between the two races, standing for full and equal justice, and endeavoring to secure for the backward race the fullest measure of development of which it is capable." Over 200 auxiliaries have taken up various phases of this work.

A point vital to the moral progress of both races is the better protection of Negro womanhood. Few white people realize the suffering and sacrifice of many Christian Negro women in their unaided struggles to protect the girls and the homes of their people. This is not a burden for Negro women to bear alone, nor does it concern one race only. The Christian white women of the South are especially needed here.

The Southern Presbyterian women now hold yearly an institute for colored women at Stillman Institute, Tuscaloosa, Ala., the church training school for colored preachers. Leading white women conduct the institute; and courses are given in the Bible, and in the fundamentals of home-making and child-training. Akin to this, but not so broad in scope, was the training in domestic science and home economics given last winter by the Atlanta Women's Federated Clubs to nearly 800 Negro women and girls. Such enterprises, if multiplied, would be of the greatest benefit.

Education. The public schools of the South provide for about 64 per cent. of white, and 46 per cent. of colored children of school age. The discrepancy is heightened by the better equipment of the white schools and their superior teaching force. Nearly 1,700,000 colored, and 2,366,000 white children of school age are without educational facilities in the South. Unsatisfactory as this situation is, it is encouraging to know that it is improving for both races.

The work of the General Education Board for the white and colored public schools of the South, and of the Jeanes and Slater Foundations for colored schools, need only to be known to be appreciated. They have co-operated so successfully with state authorities, and have worked so wisely through Southern educational channels that many have not known the sources of the help which has made possible the great educational advances of the last decade. The results already secured by these interlocking efforts, co-operating with state boards, county officials, and private citizens of both races, are a revelation of the value of team

work which should not be lost upon the churches.

The churches can aid Negro public school education in two ways: through local social service committees co-operating with the better class of Negroes to improve local schools, as is frequently done; and by fostering among white Christians a spirit of justice, of sympathy, and of service. This spirit, widespread in Virginia, and found in many states, can be more rapidly developed if the churches will unitedly stand for the application of the Golden Rule to educational, as to other matters.

We should stand against the multiplying of private school by irresponsible agents, or through denominational rivalry—a policy the white churches have themselves suffered much from in the past. The Stokes Foundation has recently completed a three years' investigation of all privately owned colored schools. Its report should effect the elimination of undesirable schools and the consolidation of weak ones. Christian comity in matters educational can

Annual contributions to church by Negroes, $29,000, divided as follows:

For preachers' salaries	$23,000
For outside church work	3,500
For repairs, debts, etc.	2,500
	$29,000

In commenting on this report Prof. Imes says in substance: "The pastor of these churches come to them on Saturday and leave on Monday, visiting most of them but once a month. They spend no time in pastoral visiting, render no service to the week-day interests of the people, pay no attention to education. The people give four times as much to religion as to education, yet receive in time of the pastor and upkeep of the churches only one-sixth as much as they receive from the schools. "The country church is farming the country people the same way that the present system of agriculture farms the land." Only two of the 74 pastors live among the people. And yet, adds Prof. Imes, the church is the oldest and most extensive organization at work for the Negro, and the most hopeful agency for his uplift.

A study of the 17,450 Negroes of Thomas County, Ga., gives similar results. One-half of the 98 churches are normal in their origin; the others are the results of splits in the older churches. Many are family churches, composed of the seceder's family and personal following.

Replies to a questionaire sent out by the Atlanta University in 1914 to Negroes in all the states indicate an advance in the normals and home life of the race, some improvement in the Negro church, and efforts for social uplift and moral awakening carried on by Negro women; but the failure of the church to reach the young people is emphasized.

One duty of the white churches seems especially clear; there is a silence which should be not merely broken, but dissolved in Christian and brotherly speech. This is especially needed in Southern pulpits. The people should be taught regularly, with the official backing of the whole church behind each pulpit, to look at racial relations from the standpoint of Jesus Christ. If creed and life are often divorced in Negro churches, members of white churches are largely untaught in the ways of Christian service to the black poor of their communities; and injustice and unkindness in civil life pass unchallenged by Christian people. It would profoundly influence public opinion if each denomination would annually set apart a Sunday for the presentation of the Christian viewpoint in regard to race relations, both in local matters, and throughout the country.

An effort should also be made to secure the official approval of the various denominations of the plan, successfully tried in a few places, to hold stated meetings of the white and colored pastors in towns and cities. Such meetings, held monthly or quarterly, would help all to see the needs of their communities as a whole, and the way in which the veils of each race affect both; and would make possible a surer advancement of the interests of the kingdom of God.

The holding of interdenominational ministerial institutes for Negro ministers of towns and rural districts is earnestly commended. They should include courses in community betterment and sanitation, as well as in ministerial work proper. The instructors should be the best men available of both races and all denominations.

The Sunday schools of the Negro churches, though excellently organized in many city parishes, are for the most part in dire need of help. Many churches are entirely without them; and the need of proper teachers is almost as wide as the field. The only organized effort to better these conditions outside of the Negro churches themselves is that of the international Sunday School Association, which provides a white secretary who is doing fine work, and who has secured, in several Southern states, official co-operation between State Associations and Negro Sunday school workers. In addition to encouragement of this work, efforts should be made through denominational Home Mission and Sunday School Boards to interest members of local white churches in Negro Sunday school work as a recognized form of Christian service.

The various boards of white churches could also advise and help the boards of the corresonding colored denominations. This plan has been approved by the General Conference of the Methodist Episcopal Church, South, and the Board of Church Extension has already undertaken co-operative work with the Board of Church Extension of the Colored Methodist Episcopal Church, in which the resources of the former in experience, material, organizing and developing the work, etc., are placed at the disposal of the latter; and some financial aid is granted.

Social Conditions. The social needs of the poorer Negroes are those of any human beings on the same economic plane, and can only be met or understood by approaching them from the human, rather than from a racial standpoint. "The white man," says one of the wisest of modern Negroes, "knew the Negro slave and the Negro freedman; he needs to know the Negro freeman—the Negro who has never been a slave." This goes to the heart of the present situation. Old principles of love and service must have restatement and new connections. Emotional references to "the old black mammy" must be supplemented with respect and protection for the Negro womanhood of the present.

Outstanding facts of the Negro's present social status are:

1. The low standards of home and

do much to overcome rivalry and waste.

Publicity and Public Sentiment. Few, even in the South, know much of the Christian service and co-operation which increasingly mark points of inter-racial contact; yet every event which can breed distrust or stir antagonism is heralded far and wide. This education in misunderstanding and suspicion aggravates all local frictions, large and small. There is also among the Negroes an increasing distrust of the white race, and a growing contempt for its religion and its sense of justice—feelings which are breeding a new spirit of antagonism and aggression. And through all this tangle of suspicion and hatred, in this professedly Christian land, mob violence stalks unpunished, deepening the Negro's distrust, and inflaming the worst passions of lawless whites.

Yet the social conscience of the white South is astir at many points of racial contact. Two states, for instance, officially co-operate with organizations of Negroes to safeguard and reform youthful delinquents; a few widely scattered cities provide public libraries for Negroes; two have municipal playgrounds for them; in others white women have co-operated with Negro women to secure the removal of white houses of vice from decent colored neighborhoods; social service committees of white churches, and white college students are co-operating with Negroes in various forms of social uplift among colored people. Numerous as these instances are, however, they are largely isolated cases, little known; and the spirit which animates them is less common than it should be.

Yet love is more contagious than hate, and more vital. Methods of publicity should be devised and resisted in for a term of years, that these isolated movements may become more widely known and more generally adopted. If the churches will make public and endorse these various forms of justice and of Christian service they can inspire and direct the awakening social conscience of their people, and build up a dominating public opinion which will stand for Christian ideals in all inter-racial relations.

W. P. THIRKIELD,
Chairman,
H. K. CARROLL,
Secretary.

NEGRO WORKERS IN SUNDAY SCHOOLS ARE IN SESSION

B. Y. P. U. Convention Closes at Noon Thursday—2,000 Sunday Schools Represented by the Delegates

The morning session of the Colored Baptist Young Peoples' Union State convention, B. H. Barnes, president, opened the eighteenth annual session at Dexter Avenue Baptist church Thursday at 9 o'clock, W. C. Campbell, presiding. Devotional exercises were conducted by Rev. I. McKinney of Birmingham.

The following visitors were introduced, and delivered short addresses: M. E. Bryant Peck, president Allen Christian Endeavor League; Rev. I. A. Chance of Georgiana; Professor S. P. McAlpine, Birmingham; Rev. U. J. Robinson, Anniston; and Rev. R. N. Hall of Birmingham.

More Unions Urged.

President Barnes urged that the local unions engage in aggressive work to build up unions in the churches.

Dr. Vass stated that the main object of the B. Y. P. U. is the training of young people for Christian service.

Dr. R. T. Pollard, president of Selma University, made a strong plea for means to support his school. He asked for $5,000 by December 1. A large collection was raised for the school which will be supplemented by an appropriation.

Rev. W. H. Rigell, acting pastor of the First Baptist church, white, and Dr. W. J. Elliott, superintendent of the Alabama Bible Society, delivered inspiring addresses.

Sunday School Convention.

At noon Thursday the B. Y. P. U. convention went into executive session, and the twenty-fifth annual session of the Alabama Baptist State Sunday School Convention was called to order by President A. S. Plump, who has been at the head of the convention for seven consecutive years.

Welcome addresses were delivered by Professor J. W. Beverly, J. M. Robinson, J. J. Neal, and Rev. J. C. Reddick. Rev. J. C. Cunningham of Birmingham responded.

The afternoon session was devoted to enrollment of delegates representing 2,000 Sunday schools in the State.

Beginning at 4 o'clock in the afternoon the convention was divided into departmental meetings as follows:

Department Meetings.

District Presidents, Rev. W. C. Owens, presiding.

What our districts expect of us—M. B. Stephens and Rev. A. L. Megginson.

How to get the co-operation of the pastors in our districts—Revs. R. T. Payne and J. S. Prentice.

Uniform program for our districts—Revs. J. H. Kelley and J. L. Corruthers.

Can we help in teachers training. How?—Revs. S. N. Reid and R. H. Williams.

General discussion.

Miscellaneous.

Recess.

Teachers and Workers, G. F. Olliver, presiding.

How to get and how to hold our pupils—Prof. J. W. Phillips and Oneida Anderson.

The Sunday school teachers' weapons—F. O. Bryant and Rev. M. F. Washington.

How to plan a lesson—F. P. McAlpine and Ada Freeman.

The Sunday school teachers influence—M. B. Pack and Almetta Goldsmith.

Social side of teaching—E. M. Todd and Dr. E. L. Randall.

General discussion.

Miscellaneous.

Recess.

Superintendents' Meeting.

Sunday School Superintendents, W. E. Tinker, presiding.

The teachers' meeting, Object—C. H. Ballard and Prof. B. H. Barnes.

The Superintendents' field—J. W. Beverly and N. H. McDuffey.

The Superintendent and Pastor, Co-operation—J. H. Creed and D. T. Shields.

The Superintendent and Community, Relation—R. H. Lee and C. Fox.

How to plan a lesson—N. Jones and S. E. Williams.

Resume—W. R. McCord and J. A. Welton.

General discussion.

Miscellaneous.

Recess.

At night every available seat in the church was occupied, the occasion being the annual sermon by Dr. R. T. Pollard, president of Selma University, who selected for his subject "Renewed Strength for Christian Service." Isa. 40:31.

Church—1916

NEGRO BAPTIST STATISTICS.

Victor I. Masters. 7/29/16

We are in correspondence with several Negro Baptist leaders trying to get at the facts about the number of Negro Baptists in the South. Our Negro brethren are becoming aroused on the subject, and we have reason to expect that statistics for their body, which are substantially correct, will soon be available. National Baptist

It will be remembered that Dr. H. K. Carroll, the Methodist minister who is the statistician for the Federal Council of churches, and compiler of the last religious census, issued by the government, recently issued a statement of the religious census for 1915. This statement gives Methodists something more than 7,000,000 members in America, and Baptists something more than 6,000,000. Census Report

We wondered how the Methodists were outstripping the Baptists so rapidly, and knew they were not doing so in the South, able and progressive as they are. An investigation soon showed that, whereas, Dr. Carroll had credited the Negro Baptists in the Northern Convention with 2,261,000 members in 1906, (there were about 100,000 Negro Baptists not in this convention) in 1915 he only credited them with 2,018,000 members.

In other words, according to Dr. Carroll, there are at least 243,000 fewer Negro Baptists in 1915 than there were in 1906. Of course this is nonsense, yet Dr. Carroll sets it forth boldly, without so much as a footnote to explain the difficulties he encountered in trying to get at the facts.

In common with many Southern men who have observed recent religious movements among the Negroes, we knew that there had been, since 1906, a substantial and continued increase of members in the Negro Baptist churches. That growth, we judged, was not less than 400,000 for the period, more probably 500,000. This would make the total Negro Baptist membership approximately 2,700,000 at the present. Incidently, it would make the total Baptist membership in America just about equal to the total Methodist membership.

We cannot think that Dr. Carroll treats the figures as relates to other Christian bodies, with the cool assumption which he seems to show where they relate to our Negro brethren in the South. If he did, we should feel disposed to question his fitness for the responsible and useful service done by a religious statistician for the whole country.

A letter from Dr. R. H. Boyd, of the Publishing Board of the National Baptist Convention, gives 750,000 as the approximate number of Negro Baptists. Professor G. B. Hancock, Statistical Secretary for the National Baptist Convention, (or the new wing of it, we are not sure which) confirms these figures. Dr. C. H. Parrish of Louisville, Kentucky, moderator of the Negro General Association of that state, sends a table which shows a total of 2,443,000 Negro Baptists in the Southern Baptist Convention territory. We have also a printed table by Professor Hancock. He seems to have worked faithfully, but for some states did not get the totals, so his table is incomplete.

In order that the reader may judge for himself, we give here by states the number of Negro Baptists in each state in the Southern Convention. The first column is Dr. Parrish's figures for 1915. The second is Dr. Carroll's for 1906. Parrish did not give the figures for North Carolina and Oklahoma. For these states we use Prof. Hancock's figures:

State—	Parrish's figures for 1915.	Carroll's figures for 1906
Maryland	17,000	17,951
Virginia	240,000	268,206
North Carolina (Hancock)	200,000	153,189
South Carolina	220,000	219,841
Georgia	365,453	333,943
Florida	85,000	48,371
Alabama	225,000	259,825
Mississippi ....4.....	275,000	240,982
Illinois (one-half state)	10,000	8,040
Kentucky	90,000	76,239
Tennessee	190,000	93,303
Missouri	35,000	21,136
Arkansas	93,000	93,364
Oklahoma (Hancock)	57,573	16,952
Louisiana	125,000	133,510
Texas	215,000	144,878
	2,443,026	2,130,730

Prof. Hancock has worked diligently at getting the correct figures. For the states he has finished, the figures are 338,000 more than those of Dr. Parrish. This would make the total 2,781,026. We are disposed to think these figures more nearly correct than those of Dr. Parrish. Dr. Parrish is a very busy man, who would rather understate the figures than overstate them for fear of being visionary. A study of his figures reveal some evidence that they are in several states an approximation rather than an actual count. In Alabama his figures are 34,000 less than Carroll's for nine years ago, but in the meantime Negro Baptists have grown in South Carolina. In Arkansas the figures are the same as Carroll gave nine years ago. In Virginia they are 28,000 less than Carroll's.

The evidence is not complete enough to say with certainty that Negro Baptists have 2,700,000 in the South, but it certainly knocks out Carroll's 2,018,000 for 1915. We have promised our Negro brethren to aid all we can in unraveling this twisted yarn and we intend to do it. But, after all, success will depend mainly upon their doing more real work to find out the facts. There is not a state in the South that has not a Negro Baptist leader with intelligence and force enough to get reliable statistics of the associations and churches. Let these leaders do it. If they will do this, we promise the aid of white Baptists to the end that hereafter justice shall be done Negro Baptists in the published statements.

THE NATIONAL BAPTIST CONVENTION MEETS

The Richmond Planet 8/19/16

(By CHAS. STEWART.)

Savannah, Ga.—Without a doubt, the greatest session ever held in the history of the National Baptist Convention has just passed into history and the thousands of delegates who came from all parts of the country are leaving for home, and will be there when this comes to the readers.

Special trains, extra coaches on the regular trains, and special Pullman sleepers brought the host into the city, and once here, every preparation had been made by the people of Savannah for their comfort, and they succeeded. The best homes of the city were opened to the delegates and all seemed to have an enjoyable time.

CALLED TO ORDER.

When President E. C. Morris called the convention to order Wednesday morning there was hardly standing room in the church. It turned out that the First African Baptist Church was the largest seating auditorium in the city, but at no time were all the delegates able to get inside of the spacious building.

In calling the convention to order, Dr. E. C. Morris said among other things, "We are going to take this country for Christ and the Baptist Church. We come together here as the stewards of the household of faith and we are under the eyes of Him who never sleeps. He expects us to do that which will redound to His glory and to the good of all mankind. We must not disappoint Him."

COMMITTEES APPOINTED.

Rev. J. W. Boykin, of Camden, S. C., assisted by Rev. P. W. Wrenn, of Greenwood, Miss., conducted the devotional services. This part of the opening was impressive. It was followed by the reading of the program and then the appointment of committees as folows:

Enrollment—William H. Steward, Kentucky; A. A. Cosey, Mississippi; B. J. Perkins, Tennessee; J. F. Kersh, Oklahoma; A. D. Williams, Georgia.

Finance—R. E. Bryant, Arkansas; F. L. Lights, Texas; W. W. Whitton, Tennessee; J. W. Goodgame, Alabama.

Church Finance—I. A. Thomas, Illinois; J. R. Bennett, Pennsylvania; R. M. Caver, Arkansas; R. T. Simms, Mississippi; C. S. Reddick, Alabama.

Ushers—T. P. Smith, Kentucky; W. J. Jackson, Georgia; George McNeal, Kansas; J. A. Martin, Alabama; E. C. Canady, Mississippi; J. Francis Wilson, Kentucky.

Practically a recess was had at this point in order to give the committee time to enroll the delegates. It took one hour to enroll the first delegates, and William H. Steward, reporting for the committee showed that 700 had enrolled. Thus the convention was opened for business, and the adoption of the program was the first item. This was followed by adjournment for dinner.

THE WELCOME ADDRESSES.

The feature of the afternoon session was the welcome addresses. Vice-President W. G. Parks, D. D., of Philadelphia, presided, and music was rendered by the choir of First African Baptist Church. Dr. G. J. Goodall formally turned over to the convention the church, explaining that at the time the convention had been invited to erect an auditorium, which would be ready for use, but had failed because of some political misunderstandings, and had just started the work. "This is the largest seating auditorium in the city, and we have instructed our people not to come in until the delegates are all seated, or if they do, to go to the gallery. This is yours and we turn it over to you. We have done everything in our power to make you comfortable. We have not tried to take money from the people, but to help them."

SOCIAL FUNCTIONS.

There were more social functions for the delegates than any time in the history of the organization. The first welcome address was delivered by Rev. R. H. Singleton, D. D., pastor of St. Phillip's A. M. E. Church—the largest church of its kind in the city. He spoke of all the other denominations.

The Rev. Dr. M. W. Reddick, president of the Georgia Baptist Convention, welcomed the delegates to the state. J. C. Lindsay, represented the business men of the city. He is a worker in the National Negro Business League as well as active in the local League. He told about all the business of the race in the city, putting special stress on the banking institutions.

OTHER ADDRESSES.

Other addresses were delivered by Dr. B. W. S. Daniels and Rev. J. J. Taylor. Dr. Taylor represented the white Baptists of Savannah. He said that he thought that the time was ripe when the Southern Baptists should turn over to the Negro Baptists all the property they had in Africa, their missionary work and then help the Negro Baptists to do the work. He thought that there was no one who could reach the darker races like the darker races themselves and the progress made by the Negro would warrant the white Baptists in taking the step. He was roundly applauded.

In the absence of John Mitchell, Jr., Prof. N. C. Nix, of Orangeburg, S. C., responded to the addresses. He was eloquent and to the point.

ANNUAL SERMON.

Long before the hour for the opening services in the evening every available seat was occupied. The annual sermon was preached by the Rev Dr. A. M. Johnson, president of the Mississippi Baptist State Convention, and one of the most eloquent ministers in the south. This sermon was well delivered and contained some common sense advice not alone to the pew but to the ministry as well. The long experience of Dr. Johnson placed him in position to speak to his people, and he did not let the opportunity go by.

Rev. W. H. Moses, D. D., of Philadelphia, delivered a strong address,

appealing to the young men to take hold of the work. He spoke of the work and accomplishments of the Negro Baptists of the country, especially the National Baptist Convention, and told of his relation to it and its relation to the publishing board. He was unwilling to be a party to taking from the Baptist family that which belonged to it. He said that God would bring about all things for good, because the men of the convention, especially the leaders were praying, and prayer would accomplish much.

A REMARKABLE SCENE.

Thursday will long be remembered by those who witnessed the scene in the morning. It having been announced that the address of President Morris would be delivered Thursday morning, people rushed to hear it from all parts of the city, as well as the delegates. It was found utterly impossible to get inside of the church, so the president delivered his message to the multitude from the portico of the church. It was estimated that 10,000 people heard this wonderful address. He went into the troubles of the past. Men who have been attending the convention from its organization declared that it was the greatest document to which they had ever listened.

OFFICERS UNANIMOUSLY ELECTED

Following the address, Dr. Morris was unanimously elected president for another year. The other officers elected were Rev. W. G. Parks, Philadelphia, vice-president at large; Prof. R. B. Hudson, Selma, Ala., secretary; E. Arlington Wilson, Muskogee, Okla.; T. O. Fuller, D. D., Memphis, Tenn.; E. H. McDonald, St. Paul, Minn.; J. M. Nabrit, assistant secretaries. A. J. Stokes, D. D., Montgomery, treasurer; Prof. M. M. Rodgers, Dallas, Texas, auditor; T. G. Ewing, Nashville, Tenn., and W. J. Latham, Jackson Miss., attorneys; C. H. Parrish, Louisville, Ky., statistical secretary.

Folowing an address by Dr. R. T. Pollard, Thursday night, "Outlook for Foreign Mission Fields," the annual foreign missionary sermon was preached by the Rev. Dr. R. D. Mayfield, of Louisiana. Remarks were made by Rev. L. G. Jordan, secretary of the Foreign Mission Board.

FINE REPORTS.

Commencing with Thursday, each Board made a report in their order, commencing with the report of the Home Mission Bard by Dr. J. A. Booker; Foreign Mission, by Dr. L. G. Jordan; Benefit Board, by J. M. Washington; Education, by Rev. Sutten E. Griggs. Auditor Rodgers made a good report on the condition of the affairs. Perhaps no report attracted more attention than did the Publication Board, by Prof. S. P. Harris, secretary of the Sunday School Publication Board.

Friday was full of interesting events as were the other days, but Friday night will go into history as one of the great occasions of the Baptists. It was the apearance of Dr. Robert R. Moton, of Tuskegee Institute, Ala., the successor to Booker T. Washington. He delivered a great address, and at the close, resolutions were adopted pledging the support of the convention to the institution, and praising the work of Dr. Moton. Dr. Moton became a life member of the convention.

Dr. P. James Bryant, the leader of the Georgia Baptists introduced Dr. Moton.

One Hundred Teachers Attending

FORT VALLEY SCHOOL HOLDS SUMMER SESSION.

Many Prominent Men Among Those To Address School.

Fort Valley, Ga.—The Fort Valley High and Industrial School is holding its fourth summer school session for teachers with an enrollment of over a hundred teachers. Fort Valley has never taken care of a more wide-awake, earnest and knowledge-thirsty body. June 14th brought to the school the first conference of the American Sunday school Union Workers among Negroes of the South. Prominent among the speakers were: Rev. George P. Williams, D. D., of Philadelphia, secretary of the American Sunday School Union; Mr. J. H. Davies, of Philadelphia, assistant to Dr. Williams; Mr. W. H. Holtzclaw, principal Utica Industrial Institute, Utica, Miss; Mr. W. S. Smith, Sunday school missionary, Printiss, Miss; Rev. W. A. Bender, Sunday school missionary, Utica, Miss; Rev. T. L. Jones, representing Vorhees Institute, Denmark, S. C.; Rev. J. H. Tompkins, Sunday school missionary, Denmark, S. C. and Rev. T. J. Crawford, Fort Valley, Ga.

The American Sunday School Union will celebrate its one hundredth anniversary next spring. It began work among Negroes a few years ago with one missionary, Rev. T. J. Crawford, located at Fort Valley. It now employes several Negro missionaries and arrangements are being made to put still more in the field at once. The Union seeks to minister to the religious needs of the people in the rural districts.

In the conference of the teachers and workers present, it was brought out with respect to organized and systematic Sunday school work among the millions of Negroes in rural districts, that the field has barely been touched, and that never was the time for such work so opportune as now. The entrance of the American Sunday School Union into this field is most heartily welcomed.

Among other visitors of the session, the following gentlemen were present: Mr. Geo. D. Godard, special rural school supervisor, Dr. Jas. H. Dillard, director of the Slater Fund and the Jeanes Foundation; Mr. F. M. Green, county superintendent and many local white and colored ministers. The lecturers have been Dr. Jas. P. Faulkner of the Raoul Foundation, Atlanta, Ga., and Rev. W. S. Dorsett of the First Baptist Church, Fort Valley. These gentlemen inspected the work of the summer school and in their helpful and encouraging talks expressed themselves satisfied with the character of intruction which is being given. The summer school program is notably strong this year, aiming for better and fuller courses to meet the exact needs of our rural teachers and at the same time ample provisions are made for teachers in the secondary schools. The faculty is a strong corps of well trained and experienced instructors:

H. A. Hunt, principal.

B. F. Cox, principal of Avery Institute, Charleston, S. C., director and instructor in nature study and physiology.

Rev. M. L. Bethel, Bible Training School, Tuskegee Institute, Ala., in mathematic.

L. A. Dominis, instructor in art, Atlanta University, instructor in drawing.

F. Fielding Bowlar, former teacher of English, Edward Waters College, Jacksonville, Fla., instructor in English.

John A. Galloway, history and geography.

Miss Marie Harrison, primary teacher New Orleans University, instructor in primary methods.

C. F. Stephens, Fort Valley High and Industrial School, instructor manual training.

O. S. Oneal, U. S. farm demonstration agent, instructor in school gardening and agriculture.

Mrs. C. F. Stephens, Fort Valley High and Industrial School, handicrafts.

Miss Henrieta Gantz, Americus Institute, domestic science.

Mrs. J. A. Davis, Fort Valley High and Industrial School, dressmaking, preceptress.

Mrs. L. A. Jones, Ballard Normal School, Macon, Ga., plain sewing and fancy work.

Mr. Alfred Jones, instructor in basketry.

Miss S. L. Hunt, instructor English literature, Tuskegee Instute, instructor in reading.

Miss Eleanor Jefferson, Fort Valley High and Industrial School, music.

Wm. L. Daniel, Fort Valley High and Indurstrial School, registrar.

R. L. Smith, secretary.

Besides those attending the summer school now, there will be present the 21st and 22nd, between 20 and 30 canning club agents from various parts of the state to take special instructions under Mrs. Wood, the state canning club agent for whites. Accompanying Mrs. Wood will be Prof. Geo. D. Godard, who has charge of this work in Georgia. A little later in the session we have promise of visits from State Superintendent M. L. Brittain and other state supervisors.

Several who have attended three sessions and completed the summer school courses will be granted certificates of proficiency on the night of the closing exercises. June 30th.

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NEGRO BAPTISTS HOLD CONVENTION

Sunday School Association of Colored Baptist Churches Holds Meeting in Crowley

The Seventh District Sunday School Association was opened by President V. B. Bryant of Opelousas, at 3 o'clock Monday evening. Quite a number of delegates and leaders of the association are present. The committees on finance and enrollment went at once to work and the prospects are bright for a great session.

Walter J. Barker made the welcome address and W. M. Roberson of Rayne responded in a very dignified manner.

Mary Sanders of Opelousas, La., George Chaney of Morrow, and H. A. Richardson of Lake Charles read well prepared papers on the following subjects:

"How to Increase the Attendance of Your Sunday School."

"Why Should There Be a Bible in Every Home"

"Qualifications and Duties of the Superintendeht and Teachers."

H. A. Richardson emphasized the great necessity of efficiency and preparedness and loyalty. He or she who is not, is unqualified to serve.

The chief features of the evening were the high-class Gospel singing by the Morning Star Choir; the timely, able and wholesome address by the State Sunday School Missionary, J. A. Steadman, of Shreveport, and Brother J. H. Kingston of Lake Charles, who preached the introductory sermon.

Brother Kingston's sermon was very instructive and practical.

Missionary Steadman seems to have been at his best. He emphasized the fact that the Sunday School is rightly a Bible School teaching thhe word of God.

Prof. D. N. Rhone represented the People's Investment Company of Crowley. He made a strong talk telling of the rapid progress of the company.

Sunday school letters were read today; election of officers, president's annual message delivered and reports of all committees and officers made.

Good order and harmony prevail and the delegates are an intelligent, earnest set of Christian workers.

H. C. ROSS.

FREE PRESS
Detroit, Mich.

NEGROES MAY HAVE THEIR OWN DIOCESES

Colored Episcopalians Have Made Demands for Same to Coming Convention.

Negro Episcopalians may have independent dioceses, with a bishop for each diocese, if their demands are granted at the forty-fourth general convention of the Protestant Episcopal church in St. Louis October 11 to 22. The question of letting them have independent dioceses within the bounds of dioceses already established by the church have been agitated for years.

Eight delegates, four of them laymen, are to represent Michigan at the convention. Three bishops, formerly rectors of Detroit churches, will also attend. They are Rt. Rev. W. F. Faber, Rt. Rev. Joseph H. Johnson and Rt. Rev. Charles E. Woodcock.

The other Detroit representatives are Rev. Dr. W. D. Maxon, Rev. W. Warne Wilson, James C. Smith and Dudley W. Smith.

The sessions will be held in Moolah temple, and will consist of two bodies; a house of bishops and a house of deputies. Japan, China, Liberia, Honolulu, Cuba, Porto Rico and the Philippine islands will send delegates, as well as every state in the union.

Church - 1916

REPLY TO DR. MATTHEW ANDERSON.

Africa
Episcopal American
Presbyterian 7/16

BY REV. JOHN W. LEE, D. D.

(This is the outline of an address made before the General Assembly, in Atlantic City, May 18, 1916, by Rev. John W. Lee, D. D., in answer to an address by Rev. Matthew Anderson, D.D., both of Philadelphia Presbytery. Dr Anderson fathered Overture No. 33 to rescind the action of the General Assembly of 1915, extending the work of the Board of Missions for Freedmen to all parts of the United States. Dr. Lee opposed Overture No. 33. The Overture was voted down by the Assembly.)

Mr. Moderator, Fathers and Brethren:

I very much regret that an occasion has arisen where I feel called upon to oppose anything my co-presbyter, Rev. Dr. Matthew Anderson, has to offer; but, Mr. Moderator and brethren, many of the statements made by him before the Standing Committee of the Board of Missions for Freedmen, and also before this General Assembly, are absolutely false, and are grievous errors which need to be corrected, for distorted facts, if allowed to remain uncontradicted, may mislead both the Standing Committee on Freedmen and this General Assembly. Knowing, as I do, that pebbles of truth are more powerful than javelins of error, though hurled by a "Philistine giant," I, therefore, proceed in my humble way to correct these most grievous, dangerous and misleading statements.

The first reason given before the Presbytery of Philadelphia, on December 6, 1915, in an address which was sent out all over this country to ministers of the Presbyterian Church, and repeated in an address just delivered before this Assembly, voices a serious error. My first information concerning the extension of the territory of the Board of Missions for Freedmen to cover the entire United States and the transferring of all money to carry on the work among colored people from the Home Mission Board to the Board of Missions for Freedmen, was obtained at our Assembly in Atlanta, Ga., in 1913, when it was my privilege to be a commissioner to that Assembly. The Board of Missions for Freedmen on the day appointed made a most excellent report. I was glad to secure the right of the floor to commend the report; while doing so I made a plea for the needs of the work of the Presbyterian Church among the colored people of the North, pointing out a great number of States in the East, North and West where our colored people are constantly going, and finding no colored Presbyterian churches, which shows that we are not caring for our young colored Presbyterians in these States in churches of their own denomination, and hence they go into the colored churches they find already there, namely: Methodist, Baptist, Episcopal, Congregational, and, in some instances, the Roman Catholic Church. This is true in the States of Maine, New Hampshire, Rhode Island, Massachusetts, and Connecticut. In the North, we call your attention to Wisconsin, Minnesota, Iowa, Nebraska, Indiana, Kansas, and there are still other Northern States which have no colored Presbyterian churches; while the State of Ohio has but one, the State of Delaware one, the State of Maryland three; and the colored people in the States of Delaware and Maryland are as numerous as grasshoppers, and all the Protestant denominations are there but the Presbyterians, and I ask the question, Why is it that we are not there? The Presbyterian Church needs to have better church facilities for its colored people in the East, North and West, so that we may care for the moral and spiritual needs of those who are being trained in our schools and churches of the South.

I was told at the close of my speech that there was now a movement on foot to have the bounds of the field of the Board of Missions for Freedmen extended so as to cover all parts of the United States, and that all the money then in the hands of the Home Board available for colored work was also to be turned over, and the question was asked, What do you think about it? My reply was that the work needed to be done by some agency. So the two Boards held their conferences during the year, in connection with the Executive Commission, so that when the Executive Commission made its report at the next General Assembly, which met in Chinago in 1914, it recommended that the above action be taken. But there were those in the Chicago Assembly who knew that this action, namely, turning all of their work over to the care of the Board of Missions for Freedmen, was not generally known among the colored men of the North, so that those who were interested in the matter had it referred to the Executive Commission for further conferences, which were held by the two Boards and the Executive Commission. In the meanwhile, the colored Presbyterian ministers and elders of the North called a conference at the First African Presbyterian church of Philadelphia, September 1o, 1914. The names of the following men were signed to the call: Rev. John B. Reeve, D. D.; Rev. R. H. Armstrong, D. D., and Rev. John W. Lee, D. D. Rev. Matthew Anderson, D. D., was requested to join in the call but refused; he was afterwards asked to attend the meetings, but again refused.

In this conference, sessions were held for a part of two days, and, by a majority vote, a declaration was formed concurring with the action of the Boards and the Executive Commission, with certain provisos, which we felt should be included, giving some competent colored man or men some recognition in the administrative work of the Church, which is in line with white Churches of other denominations which include colored work, notably the M. E. Church. A committee was appointed at this conference by the Chairman, consisting of Wm. A. Byrd, D. D., Rochester, N. Y., Joseph W. Holley, D. D., Albany, Ga., and John W. Lee. D. D., Philadelphia, to prosecute this declaration before the Executive Commission which met in Atlantic City, N. J., October 29,1914. This was carried out according to the direction of the conference, and we had a very sympathetic hearing before a committee of the Executive Commission, of which the late Rev. Dr. Samuel J. Niccolls was chairman.

At the next General Assembly, which met in Rochester, N. Y., May, 1915, the Executive Commission re-affirmed its former recommendation, of extending the territory of the Board of Missions for Freedmen to cover the entire United States, and this report was received and adopted by the General Assembly. For a confirmation of this statement I refer you to page 278 in the Minutes of the Assembly of 1915, notwithstanding, in his address before the Assembly, Dr. Matthew Anderson declared that he could not find it in the Minutes of the Assembly.

Again, Dr. Anderson declared in the Overture sent up to this General Assembly and in his address, that he represented all of the intelligent ministers and laymen of the Presbyterian churches of the North. This is another error which is easily corrected when I tell you that Chicago, Ill., Washington, D. C., Rochester, N. Y., Newark, N. J., Atlantic City, N. J., Pittsburgh, Pa., Baltimore, Md., Wilmington, Del.. Harrisburg, Pa., Philadelphia, Pa., and Albany, Ga., were reprepsented, and Rev. John M. Gaston, D. D., represented the Board of Missions for Freedmen, so that you will find that four-fifths of the churches that we have among the colored people, north of the Mason and Dixon line were represented in this conference. It is, however, true that our distinguished co-presbyter, Rev. Dr. Matthew Anderson, was not there, and since all of the intelligence and prominence of the colored Presbyterian ministers and laymen of the North are embodied in him, and he was not present at the Philadelphia conference, therefore. none of the intelligent, prominent ministers and laymen of the North were present at that conference.

The fact of the matter is, that Dr. Anderson's grievance against this change of system is a personal grievance which came to him because he refused to comply with the requirements of the two Boards which was that the col-

ered churches of the North which had been receiving aid from the Barber Fund through the Home Board and the Home Mission committees of their Presbyteries, should, under the new plan, make their application through the Freedmen's committee of their Presbyteries to the Freedmen's Board, and all who complied with the requirements of this plan received the same amounts and received them just as promptly as before; but Dr. Anderson, who has been receiving $600 a year for more than ten years, and for the last two years a similar amount from the Synodical Home Mission Committee, making $1200, goes to the Presbyterian Council and tells its members that the Berean Presbyterian church of Philadelphia is self-sustaining; indeed, I have discovered that we have quite a number of these so-called self-sustaining churches. But the fact remains that Dr. Anderson refused to conform to the Board's new arrangement and continued to make his application for financial assistance to the Home Mission Board, and the Home Board as persistently refused, as the Doctor asserted in his address before the Assembly, further claiming that it was humiliating to him to be forced to make his application to the Board of Missions for Freedmen, as he was not a Freedman. It seems to me, however, that it would have been more consistent with independence to have made the church independent of the Board of Missions for Freedmen, than to have attempted to reflect on the Board or the men who labor under its direction.

What the good Doctor needs is a vision of the true condition of our work in the East, North, and West among colored people—beyond Philadelphia, yea, beyond the Berean Presbyterian church—and this little matter would not be so very injurious to his personal pride, and he would be more willing to endure humiliations that might come to him in his efforts to extend the kingdom of Christ, if humiliations they be.

Again, we may notice, in the leaflet which the Doctor sent out to the men of our Presbyteries, both white and colored, an attempted reflection on the intelligence of the colored ministers of the South, for he says, "If intelligence holds the balance of power, surely the voice of the colored ministry of the North ought to outweigh that of their brethren of the South, though the Southern brethren greatly surpass in numbers. This, to my mind, is a grossly attempted reflection on the colored brethren of the South, most of whom are graduates of either Lincoln or Biddle University or schools which have equally high reputations for their educational aocomplishments, for we have some men in the South who are graduates of Maryville College and Lane Seminary, Wooster College and McCormick Seminary, Lincoln College and Princeton Seminary, Biddle College and Princeton Seminary, and any man who attempts to reflect on men with this kind of training, lacks good common sense and displays far less intelligence than the men upon whom he attempts to reflect.

Again, may I call your attention to the attempted reflection on the courage of the colored brethren of the ministry of the South, in his address before the Assembly, a copy of which I have before me. Speaking of the colored people of the North resenting the term Freedmen, he says, "In this the millions of my brethren in the South share the same feeling, but they are not in position to express themselves in the open, for when one has his head in the lion's mouth he is likely to be careful not to cause him to wag his tail. But this is not true of the colored people in the North." This, to my mind, is another sad reflection on the moral courage of the colored Presbyterian ministry of the South, for so far as I have been able to learn, no set of colored men in the ministry of any Church have been more forceful in the expression of their moral and religious conviction in matters pertaining to their well-being than have been the colored ministers of the Presbyterian Church in the South and God forbid it should ever be otherwise. This was answered in a few brief but pointed statements made by Rev. A. B. McCoy, D. D., who declared that our men of the South are ever ready to express their true convic-

tion when conditions warrant them in so doing.

Again, permit me to call your attention to the fact that the Rev. Dr.. Matthew Anderson resorted to personal abuse which should have no place in our deliberations in the councils of our Church, when he says: "And your race, knowing this fact, not unfrequently makes use of a weak, pompous, pusillanimous Negro to defeat a measure that is to the highest interest of his race, but truth is mighty and will prevail." And when the writer of this article was granted the right of the floor of the General Assembly, by a special motion, Dr. Anderson applied this statement to him, by saying: "Mr. Moderator, I have just said that this was true, and here comes one." Now such language as this being expressed by one professed Christian minister toward another is reprehensible, and I would have demanded an apoiogy at once, but I took into consideration that it was simply the expression of an old man in his dotage, raving over his apprehended defeat, and I felt that he was more to be pitied than to be censured.

Then, when we consider the fact that the writer, on his own volition, bearing his own expenses, with not even an invitation from the Board of Missions for Freedmen to take any part, until after he had arrived in Atlantic City and sought an interview with the Chairman of the Committee, and who, when he had heard the false accusations and misrepresentations of Dr. Anderson, both in our Presbytery and before the Standing Committee on Freedmen, not knowing where he stood in the highest Court of the Church, was ready to accept an opportunity to express an opposition to the overture sent up by his Presbytery, and in opposition to this "Philistine giant," to any sane mind this is a sufficient demonstration of our courage and a flat contradiction of the Doctor's assertion, which is only an example of the false statement of facts and misrepresentations made throughout his entire, uncalled-for contention.

There are many other things which I should like to refer to in this answer, but time will not permit now; but allow me to say, in closing, that while the Rev. Dr. Matthew Anderson claimed in the leaflet sent out, and in his address before the General Assembly, that he represented and voiced the sentiment of the intelligent ministers and laymen of the North, in what he said, which I am sure is false, let me say with all the emphasis I am able to place upon the statement, that he does not represent me in these statements in any manner whatsoever. I would not be guilty of attempting to reflect upon my colored brethren in the Christian ministry, and co-workers in the great Presbyterian Church of the United States of America, for we, as the moral and religious leaders of our race, should stand together in one solid phalanx, knowing, as we do, we must endure together and sacrifice together in all parts of the country, that we may be able to rise together. Therefore, we cannot afford to have a cleavage which will separate us from each other in our efforts in any part of this land, and my fervent hope and prayer is that we shall know no North, no South, no East, no West, but that we shall all be one in laboring in the vineyard of the Master for the extension of the truth of the Gospel, and the building up of our Church among our people.

"For Truth crushed to earth shall rise again;
The eternal years of God are hers,
While error, wounded, writhes in pain,
And dies amid her worshippers."

LISLE'S MONUMENT ARRIVED

Work Begins Next Week on its Erection—Concert For its Benefit Monday Night

Savannah Tribune 8/26/16

The George Lisle monument arrived last week and has been hauled to the First Bryan Baptist Church, Bryan street, where work will begin on its erection next week. The contract for this part of it has been given Mr. W. J. Ayers.

The local committee is appealing to each church to donate towards its erection and installation. Dr. L. G. Jordan, secretary of foreign mission board of the National Baptist Convention, who has charge of the monument, was in the city last Saturday and a part of Sunday. He conferred with the local committee in the director's room of the Wage Earners Bank and seemed quite pleased with the progress that the committee in making.

In order to assist in raising funds the committee will give a monumental concert at F. B. B. Church, Bryan street, on Monday night at 8:30 o'clock. The program will be very interesting and a treat to all who will attend. The tickets are only 10 cents. Refreshments will be served after the concert. The program is as follows:

Opening remarks...Prof. J. W. Hubert
Invocation.
Solo.....Miss Mae Stewart
Drill, under direction of Miss A. M. Ellis and Miss Ada L. M. Scott.
Instrumental solo....Miss Nellie Singfield
Female quartette.....Mrs. A. E. Orner and others.
Biblical tableaux, under direction of Miss S. C. Houstoun.
Cast of characters:
Rebekah.....Miss Edith Bythewood
Ruth.....Miss Rosa Mae Williams
Naomi.....Miss Maude Spencer
Hannah.....Miss Lucille B. Spencer
Queen of Sheba.....Miss Lucile Clark
The Widow's Cruse.Miss Clifford Allen
Elisha's Hostess.....Miss Mae Roston
Queen Esther.....Mrs. J. L. Jackson
The Widow's Mite..Miss N. A. Houston
Mary Magdalene...Mrs. Annie Holmes
Salome.....Miss H. C. Houstoun
Mary, the mother of Jesus.....Mrs. E. L. Jackson.
Virgin Mary.....Miss Lucile Tucker
Dorcas.....Mrs. Wm. F. Dezor
Phoebe.....Miss Florence Callen

Church—1916

THE AUDITOR'S REPORT

Washington Bee 9/30/16

The Baptist Savannah Conference Puts Itself in a Hole. Miss Burroughs Defends Her Administration.

Letters, telegrams and telephone messages have been pouring in upon me since September 14th. As much as I dislike to discuss the unbusinesslike. unmanly and unchristianly act of the auditor of the National Baptist Convention, I am compelled to do so for three reasons.

First: To correct the financial report of the auditor of the National Baptist Convention of the United States of America. I will prove under the first that Mr. Rodgers is incompetent or that he is maliciously careless.

Second: To state my position with reference to his recommendation touching the National Training School for Women and Girls; That he is unbusinesslike; he puts the "cart before the horse." He does not know enough about his legal work to suggest to his clients the proper approach to a deal. He ordered the convention to appoint a committee to have transfers made when the convention has never given a cent to the institution it seeks to have differently placed in relationship to itself. His scheme will elect him to the trustee board. It will remove all trustees who are on the other side of this Baptist controversy that has given to the denomination two conventions, and will widen the breach between the two organizations.

Further, it reflects on the honor and honesty of the present trustees.

Third: I write to simply satisfy the friends who have built up the institution by their gifts, their faith and their sympathetic co-operation when the institution was not as promising as it is today.

The letters pouring in from every section of the country assure me that the friends of the institution are quite distressed over the reports from the Savannah meeting.

On Monday, September 11th, 1916, I appeared before the National Baptist Convention at Savannah, to call attention to errors in the report of the auditor, M. M. Rodgers.

For some reason the convention seemed rather intolerant. The "mass" seemed rather anxious to accept the report without considering whether it was right or wrong. Perhaps they thought as most people do, that an auditor's report must be absolutely correct in every detail. But this report is a big exception to that rule. It contains thirteen errors.

The report is as follows:

MR. RODGERS' REPORT.

"Account of August 1st, 1915, to and including July 31st, 1916.

GENERAL DEPARTMENT.

Receipts	$1,770.18
Balance	2,018.01
	3,788.19
Expenses	$3,788.19

NATIONAL TRAINING SCHOOL.

Receipts:

Cash brought forward	$ 104.25
From States	5,041.02
Board and tuition	10,386.53
The Centre	166.73
Sewing Department	329.56
Supplies	665.56
Garden, stock, poultry	643.51
Special Gifts	1,448.85
Breakage	35.06
	$18,821.07

Expenses:

Boarding department	$ 3,466.23
Repairs and buildings	1,809.80
The Center	645.45
Furnishings	1,623.00
Field	374.01
Garden and poultry	413.42
Heating, light, phone	1,157.23
Notes and interest	390.00
Printing	618.24
Books, and stationary	484.26

Expenses:

Cash advanced, General Department	$1,010.00
Balance	1,277.47
	$2,287.47

Note—The Balance in hand is $1,277.47; out of this amount, $1,212.50 is a Special Fund, designated for Library. This leaves a balance of $64.97.

BALANCE SHEET.
General Department.

Resources:

Books and supplies in stock,	$ 937.00
Typewriter	70.00
Desk	25.00
Cuts	250.00
Liabilities above resources	4,257.27
	$5,539.27

Liabilities:

Accounts Payable	$ 689.27
Salary Cor. Sec'y	3,840.00
Account Payable Nat'l Training School Fund	1,010.00
	$5,539.27

NATIONAL TRAINING SCHOOL.

Resources:

To Balance in Hand	$ 64.97
To Balance (Library)	1,212.50
Bills due	432.40
*Bill Due from General Departement	1,010.00
Realty	12,700.00
Buildings	41,161.27
Furnishings	3,278.65
Musical Instruments	1,000.00
Library	825.00
Office Furniture	1,30.00
Printing plant	769.62
School Desks, Sewing Machines, etc.	627.85
Sundry Furnishings	916.00
Live Stock, Wagons, etc.	800.00
Total	$66,098.26

Liabilities:

Salary President	$ 2,250.00
Notes Payable	3,206.11
Accounts Payable	1,991.89
Mortgage	6,000.00
Resources above Liabilities	52,650.26
Total	$66,098.26

Because of the errors in the Auditor's report, we came home and turned our books over to one of the best, largest and most reputable banking concerns in this City and asked that their accountant audit them.

He makes the following statement: "I have audited the account books

Postage	244.86
Sewing	84.06
Miscellaneous	463.62
Cor. Sec'y Salary	5,340.22
Balance on Hand	1,146.67
	$18,821.07
Total incorrect; should be, if properly added	$18,261.07

BALANCE SHEETS.
General Department.

Resources:

Liabilities over resources	$ 4,529.27
	$4,529.27

Liabilities:

Accounts payable	$ 689.27
Salary Cor. Sec'y	3,840.00
	$4,529.27

NOTE:

Under "Expense" the "Auditor" carries an account that he calls "Miscellaneous." We have no such account. Perhaps he threw this in for good measure.

NATIONAL TRAINING SCHOOL.

Resources:

Cash	$ 1,042.67
Bills Rec.	432.40
Lands	12,700.00
Buildings and furnishings	44,439.00
Musical instruments	1,000.00
Office furniture and fixtures	1,300.00
Printing Plant	769.62
Live Stock	800.00
Miscellaneous	1,543.85
	$64,953.46
This total is incorrect: would be if properly added.	$64,027.54

Liabilities:

Notes Payable	$ 3,206.11
Accounts Payable	2,147.04
Mortgage	6,000.00
Salary Cor. Sec'y	3,840.00
Resources over liabilities	51,350.31
	$64,953.46
This total is incorrect: would be if properly added.	$64,027.54

These are Mr. Rodgers' own figures and totals. Run up the columns and you will find that he cannot add. The totals are wrong.

Here is a mistake of $2,075.72 in common addition. The whole report shows that Mr. Rogers is a fine juggler of figures.

Mr. Roders has an entry for salary of $3,840.00 twice, which is $1,390.00 more than is due me for salary.

Mr. Rodgers said that he closed his books July 31st, 1916, but as a juggler of figures, he closed some accounts in July and some in August. By juggling with accounts, Mr. Rodgers' report is $8,800.00 out of the way.

OUR BOOKS WILL SHOW THE FOLLOWING:
General Department.

Receipts:

From Finance Committee	$ 607.93
From Collection for Foreign Missions	34.58
From States	1,770.18
Deficit	1,010.00
Note: Mr. Rodgers leaves out $742.51 of receipts entirely.	
Total	$3,422.69

Expenses:

Express and Drayage	$ 23.32
Field	45.93
Field Missionaries' salary	703.31
Field Missionaries Traveling	448.36
Foreign Missions	487.02
Office	17.74
Postage	191.40
Printing	177.00
Salaries	410.00
Supplies and cuts	447.46
Traveling	151.40
Expenses of officers during Convention, Sept. 1915, as per statement Treasurer	319.75
Total	$3,422.69

NATIONAL TRAINING SCHOOL.

Receipts:

Cash in Hand	$ 104.25
From States	5,241.93
Board and Tuition	10,518.53
Breakage	35.06
Garden, stock, poultry	644.51
Supplies	669.39
Sewing Department	329.56
Special Gifts	331.25
Special gifts McMullen and Supplementary gifts designated for library fund.	1,212.50
The Centre	167.65
Needlework, supplies and N. T. S. Collection at Convention, Sept. 1915,	524.79
	$$19,779.42

Expenses:

Boarding Department	$ 3,486.47
Building and repairs	1,840.98
Field	367.40
Furnishings	1,647.38
Garden, stock, poultry	422.74
Heating, lights, phone	1,214.10
Notes and Interest	360.00
Office Supplies	67.62
Postage	235.93
Printing	688.24
Salaries	5,587.21
Sewing Department	87.56
Stationery, Books, Sup.	468.11
Traveling	215.39
Board of Guardians for Wards	49.80
Rent	112.50
The Centre	640.52
Balance	2,287.47
	$19,779.42

Note: Here Mr. Rodgers leaves out $524.79 of the Training School recepits.

NATIONAL TRAINING SCHOOL.

Receipts:

To Balance	$2,287.47
	$2,287.47

of the National Training School for Women and Girls and the general account books, as requested by you. I have verified all footings and extensions and find same correct."

From a careful study of the report, we note that the Convention Auditor has a balance of $104.25, August 1st, 1915, when the true balance on that day was $27.14.

He gives a balance of $2018.01 in the General Department when there was a deficit of $1010.00. The expenses of this Department were met by using $1010.00 out of the Training School Fund.

Under expenses, Mr. Rodgers charges the Corresponding Secretary with $5,340.222, when the books show that she did not receive one cent. You will note in this connection that there is no such officer as "Corresponding Secretary" connected with the Training School. The only salary I received last year was $200.00 on account of services as "President" of the National Training School.

For six years, I have been working for a salary of $50.00 per month as President of the Training School, but when all others are paid I usually get $200.00 or $300.00 a year on the account.

Mr Rodgers shows a balance of $1146.67, July 1st, 1916. The true balance was $1145.55.

Recapitulating, the Convention Auditor shows, by balance sheet that after paying me $5340.32 as Corresponding Secretary; and I am due $2,250.00 as President of the Training School. According to Mr. Rodgers, the Conventon was billed in 1915 for $122,020,-22, salary due me, and has paid $5340.-22 of this amount and still owes $7680.-00. They have never owed me $12,-020.22 and they do not now owe me $7680.00, but they owe me $6,090.00 salary as Corresponding Secretary and President.

Away back in 1912, I sold a piece of property that I had owed for ten years and because the Institution was hard pressed for funds to complete a building, I loaned $1460.00 to complete the work and in 1915, I made another loan of $250.00 to relieve the financial strain. This is included in Mr. Rodgers' notes, and has nothing to do with the salary. This was "cold" cash I loaned the Trustees.

The Auditor shows $1042.67 cash, under resources, while under the

National Training School Statement, he has a balance of $1146.67, July 31st, 1916. Our books show a balance, July 31st, 1916 of $1145.55 and of this amount $1117.60 was designated as a Special Library Fund.

Though our books are as accurately and as neatly kept as any business concern in the country this Auditor of the National Baptist Convention has never given us a statement to publish in connection with our financial report. When asked for the statement he said that he would report to the National Baptist Convention and send us a report after the meeting. We have been racking our brains to find a reason for this unsual way of doing things, of even a parrallel case. We print our Annual Report before going to the Convention. So does the Auditor. It seems strange that he cannot give us a bare statement as to whether the books are correct according to vouchers and footings. Strange indeed!

An investigator, would of course feel in duty bound, to make his report to the persons appointing him without vouching safe any information as to the concern investigated; but, we understand that Mr. Rodgers was appointed as an "Auditor."

Mr. Rodgers' financial report is a bundle of inaccuracies and errors. These inaccuracies and errors certainly do me a great injustice in that they show that I have received an unthinkable salary, when I have not received a cent. These are not typographical errors. These are evidence of either incompetency, carelessness or wilful maliciousness. The reports were scattered, broadcast and can never be collected. They cannot, therefore be corrected.

Mr. Rodgers' report of 1915 contained two of those "typographical" errors. He showed that we owed an "assistant" Corresponding Secretary and an "Assistant" President. He says that he meant "as" Corresponding Secretary and "as" President. But, he said "Assistant" and at our Trustee meeting I was asked to name the persons who occupy the positions.

At Savannah the people were thunderstruck when he read "Corresponding Secretary, $5,340.22." Several approached me about the matter and it was discussed among the "male" delegates.

Mr. Rodgers does not seem to realize what positive injury he is doing my work in making these blunders every year, or making any mistakes at all in the printed report of an "Auditor"(?)

In reviewing the Auditor's reports of other Boards, it is interesting to note that he fails to give the Resources and Liabilities of the Publishing Board; nor is there any record of notes and salaries due. This report, on its face, is certainly open to question. The Publishing Board has both Assets and Liabilities. Why did the Auditor demand that he be given full information as to salaries and notes, etc., in one Board and neglect this information concerning the Board that handles the bulk of the business of the National Baptist Convention.

On the opposite page we note the B. Y. P. U. Board owes Dr. E. W. D. Isaac $5,499.00 and notes are due amounting to $443.00 What about the Publishing Board salaries and notes, etc., etc?

The Foreign Mission Board owes $3,807.00 in notes; $2,534.44 in accounts and $491.73 to the Corresponding Secretary. Why give these and leave out the Publishing Board?

But, we note in looking over this report of the Publishing Board that not an Asset nor a Liability nor a note is given. This Board borrowed money and it owed money. Why did not the Auditor publish this information?

Mr. Rodgers requested a statement of what was due me as President and as Corresponding Secretary; he also requested a statement of all Resources and Liabilities.

Our books showed what was due me.

We gave him the National Training School Resources and Liabilities, Assets and all notes etc., and instructed our bookkeeper to give a seperate inventory of the General Department's Assets. Mr. Rodgers could have gotten them before three o'clock the day he asked for them but he left at one o'clock and charged for a full day. He could have gotten the assets and we give them herewith for the benefit of thosie who are interested:

Books and Supplies in stock..	$937.00
Typewriter	70.00
Desk	25.00
Cuts	250.00

You have already observed that the Auditor of the Naional Baptist Convention cannot add correctly. His totals of National Training School expenses, National Training School readding machine at his service, but liabilities are all wrong. We put our even with advice that is absolutely accurate, his footings are wrong.

Now as to Mr. Rodgers' recommendation: I reads as follows:

"That a committee of not less than three, nor more than five, be appointed by the President (with plenary power) to confer with the parties in whom the title to the propery is vested, and have the same transferred from them to the "National Training School for Women and Girls;" and, to confer with the incorporators of the National Training School for Women and Girls, with a view of having the charter so amended, as will place he said institution under and be made subject to the rules, regulations and constitution of the Women's Convention, Auxiliary to the National Baptist Convention of the United States of America."

Now, I consider Mr. Rodgers' recommendation a grave reflection on the honor and honesty of the Trustees of the National Training School.

Trustees were appointed by the woman's Convention, Auxiliary to the National Baptist Convention nine years ago and were instructed to take legal steps to the establishmen and operation of an Institution in the District of Columbia.

They secured a reputable attorney and he drew the instruments. They were presented and accepted by the Woman's Convention Auxiliary to the National Baptist Convention, and Dr. E. C. Morris OK'd the list of names of men who were offered as Trustees.

The Articles of Incorporation and By-Laws were drawn and have been in print for eight years. Over eight thousand copies have been scattered broadcast.

This is not a peculiar arrangement for the management of institutions. The educational institutions of this country are managed by Trustees. The property is simply held in trust, by honorable men and women who will use every legal and honest method of promoting its interest.

The general impression from the Auditor's report is that this thing was done in a corner; that somebody fixed up something without the knowledge or consent of the Woman's Convention and that he has come as the "Saviour" and protector of their interests.

The Convention knows every step that has been taken. When it had not interest enough to listen, we told them about it just the same.

It cannot now reverse itself in justice to those who have done their full duty under their order and under the law. Such a reversal would affect the institution. It would destroy public confidence. The Convention must stand by what it has done is our last word on this point.

The aim of the promoter of the scheme seemed to be to do what he wants done, regardless of the price.

As Trustee, I propose to defend my honor and will not submit to any change that will reflect thereon; nor drag the School into the present fight.

Upon my recommendation, the Woman's Convention Auxiliary to the National Baptist Convention, acquiesced in the establishment of the Training School and appointed the first Trustees and not as yet, has that organization registered its approval of a single act of these Trustees.

Article 12 links the Institution to the Convention. 12. In case circumstances ever shall arise which, in the judgment of the Board, render it expedient to discontinue the institution and to dispose of the property, the Board of Trustees shall have the power to sell the property, provided the sale has been ratified by the two-thirds vote of the Woman's Auxiliary and the National Baptist Convention in joint session at annual meeting of the conventions, three month's notice having been published in at least ten different State denominational papers for ten consecutive weeks preceding the annual meeting. The proceeds of such sale to be used as ordered by the two conventions in the same joint session in which the consent of sale is given. Any endowment funds in hands of the trustees may be transferred to the EXECUTIVE BOARD of the Woman's Auxiliary in trust, to be used only for the purpose of education as intended by the donors, and all such endowment funds are to be received by the BOARD OF TRUSTEES with the reserved right of contingent transfer aforesaid. This link is secure. It is a contract. It is the duty of the Convention to live up to it.

Mr. Rodgers is afraid it is insecure because the Trustees, he says, may die.

To ease his mind we will give him legal advice as to what would be done in that event.

Our lawyer says:

"As to the collateral questions viz: "Should the names of all the Trustees of the institution be set out in the charter?"

My answer to this is "No." The names of the Trustees and the time of service should be published in the catalogue from year to year.

As to the question:-"What would become of the property when the Trustees who hold the legal title to the property die or resign?"

"My answer to that is—that the by-laws provide how that shall be done. If there were no by-laws the court would appoint a trustee or trustees to carry out the purpose and intent of the Trust."

The National Baptist Convention has never given one cent to the National Training School. Dr. Morris told me when I approached him at the New Orleans Convention in 1910, about coming before the brethern to make an appeal for the then "Pioneer Hall" named in honor of Lott Carey, John Jaspar and William J. Simmons that "the men were not interested and that he would not like to see me embarrassed."

I left him feeling a bit wiser and sadder.

Of course when the Convention indulged us in our "dream" by appointing us to go ahead with the School project, down in heir hearts and on many of their lips, were the words—"it cannot be done—let her find it out for herself; let them go ahead; people never built a school without money and 'she' will find it out." This was the tone and these are almost the exact words.

Others decided to be indifferent toward the movement and let it die of neglect. Other were antagonistic.

The retaining school has been in a strait between its antagonists and its silent or indifferent opponents.

It has won out and now it is a prize to be delivered to these two classes in our Denomination.

I have gone on building this instituion allowing every cent that I have made to be used in it. I have not been able to pay a cent on any personal property. I have even sold property to help the trustees in a any hope of reward and, as was quite evident at Savannah, without enough appreciation to be treated courteously, when I appeared before the Convention.

The truth of the matter is that the whole procedure at Savannah was out of order. The National Baptist Convention might have been either businesslike or courteous enough to call the attention of the Executive to the matter, have them act and bring it before the Woman's Auxiliary and have them act. And if the women decided to take up with the trustees the matter of closer legal connection, it would have been their privilege to have done so.

The Auditor of the National Baptist Convention puts the "cart before the horse." Just as he has done in the matter of giving a statement as to the accuracy of our books. He prints his report, reads it and one month thereafter, he sends us this:

"9—21—16,

"As per my report, submitted to and adopted by the National Baptist Convention of the United States of America, September 6th, 1916, I hereby certify that your report is correct; that the books were neatly kept and in balance; and in all respects, accounts were correct."

He was paid before he rendered a statement as to the books In fact, he had his bill ready and urged payment the day he stopped "looking over" or "overlooking" the books.

The women, in Execuative Board, to whom he presented a bill for $106.00 for expenses, paid him $75.00 when Mr. Rodgers knew the books were absolutely correct and would not condescend to give a statement to that effect until September 21st, 1916.

What was his object in withholding it?

For the benefit of all concerned, I wish to state plainly that I will never consent to a change of charter.

The Denomination is divided on everything except the Training School.

Mr. Rodgers makes the way smooth to dispose of the Trustees on the other side of the Convention fight. I have stated plainly that I object to dragging the Training School into the fight.

Our trustees are on both sides in this controversy and all of the best ones are on either side but all of them, on both sides, have sworn to stand by the Institution, if it remains true to its trust, regardless of sides. This school must not be used in this controversy to widen the breach and put our women forever apart.

With this link broken, there will be no hope of ever getting Negro Baptist women united in one broad beneficent movement for the uplift of our sex and the improvement of our home life. This school is the first effort in the race broad enough to appeal to all the women.

To surrender our original charter would cut us completely asunder.

The Training School needs the support of the entire Denomination. It may never get it, but under the present charter, it has a rich sentiment in its favor which it cannot ignor nor throw away.

(See Next Card)

Church - 1916

From foregoing Card
The Auditors Report
Washington Bee
9/30 6

But, there is a reason for Mr. Rodgers' madness.

Last May (1915) he took out a charter which would remove us as trustees and elect him, if we were to surrender our charter.

For over twelve months, persons have been declaring that the National Baptist Convention of the United States of America is not incorporated.

The Convention that met in Savannah is incorporated and that is why Mr. Rodgers wants us to surrender our charter.

Here is a certified copy of he instrument that Mr. Rodgers has on file in this City:

CERTIFIED.

Certificate of Incorporation of the National Baptist Convention of the United States of America, District of Columbia, SS:

We, the undersigned citizens of the United States, of full age, and a majority of us residents of the District of Columbia, having been authorized so to do, by a resolution of the National Baptist Convention of the United States of America, theretofore an unincorporated voluntary association, being desirous of having said National Baptist Convention of the United States of America incorporated as a membership corporation for missionary, educational and religious purpose pursuant to and in conformity with the acts of Congress and the laws of the United States providing for the regulating corporations in the District of Columbia, have associated ourselves together for the purpose of becoming a body politic and corporation, and in order that we, and those associated with us in said National Baptist Convention shall hereafter be and become in law a body politic and corporate do made, sign, acknowledge and declare this Certificate as follows:

Article 1.

This Association shall be known in law by the name of "THE NATIONAL BAPTIST CONVENTION OF THE UNITED STATES OF AMERICA."

"A. This corporation shall have full power and authority to make, use and have a common seal with such device and inscription as it may deem proper, and may change or alter the same at pleasure and shall have the right to sue and be sued at law or in equity, plead and be impleaded in any and all manner of suits, pleas, complaints, causes, matters and demands whatsoever, as fully and effectively as a natural person; and may make and adopt a Constitution and by-laws or either or both for its government and the government of its members, and may do any and all things needful for its government and the promotion of its affairs as fully and effectively as though it were a natural person.

B. This corporation shall have the same right to take, receive, hold and enjoy all kinds of property, real, personal or mixed as fully and completely as a natural person, and may use and dispose of the same in accordance with the law and in conformity with the objects and purposes expressed in this Certificate.

C. This corporation shall take over all the rights, powers, privileges and properties, interests, control assets, claims, demands and liabilities of the former unincorporated voluntary association heretofore known as the NATIONAL BAPTIST CONVENTION OF THE UNITED STATES OF AMERICA and all the former Boards created by and under the control of the said unincorporated, shall be and remain subject to and under the direction, and shall in every respect be subordinate to this corporation and to its officers and directors.

Article II.

The term for which this corporation is organized shall be perpetual.

Article III.

The particular business and object of this corporation shall be to promote the growth and propogation of religion, morality and intelligence among the races of mankind, by engaging in missionary work in the United States of America and upon the Continent of Africa and elsewhere, by fostering the cause of education and by publishing and circulation religious literature and in providing the necessary ways and means for carrying on such work.

Article IV.

That the number of Directors who shall have the management of the affairs of this corporation for the first year of its existence shall be seven (7.)

That at the first annual session of this corporation the members of such directors may be increased to such number as the corporation may decide upon, and the time, place and manner of their election shall be provided for in the by-laws.

The names and place of residence of the persons to be directors of this corporation until its first annual meeting are as follows:

Names

M. M. Rodgers, La Grange, Texas.
S. E. Griggs, Memphis Tennessee.
C. H. Parish, Louisville, Kentucky.
W. Bishop Johnson, Washington, District of Columbia.
A. Willbanks, Washington, District of Columbia.
H. Powell, Washington, District of Columbia.
M. W. D. Norman, Washington, District of Columbia.

Article V.

In addition to the powers granted to and vested in this corporation by operation of law, this corporation is also hereby given the express and exclusive right, authority and control over the management and properties of the following auxiliary Boards, which were heretofore created and established by the National Baptist Convention of the United States of America, prior to its incorporation, namely.

That National Baptist Board, incorporated under the laws of the State of Tennessee:

The Foreign Mission Board of the National Baptist Convention, incorporated under the law of the State of Kentucky: The Baptist Young People's Union Board, incorporated under the law of the Sate of Tennessee:

The Woman's Auxiliary Board, incorporated under the laws of the District of Columbia.

That said auxiliary Boards and their officers and directors shall have and exercise no power of control over the affairs and properties of said Boards independent of this corporation, and said Boards shall forthwith amend their charters so as to show that each and all of said Boards, are under and and subject to the jurisdiction and control of this corporation. And this corporation shall have he exclusive right and power at its annual session, or at such other time as shall be provided in the by-laws to nominate and appoint the officers, managers or directors for each and all of said auxiliary boards.

Article VI.

That the annual meeting of said corporation shall be held at such times and places in the United States of America, as shall be provided in its by-laws, or as shall be fixed by resolution of its Board of Directors.

IN TESTIMONY WHEREOF, we have herehnto made and signed this Certificate in duplicate, and have hereunto set our hands this 17th day of May, One thousand nine hundred and fifteen.

M. M. RODGERS,
SUTTON E. GRIGGS,
C. H. PARRISH,
W. BISHOP JOHNSON,
W. WILBANKS,
H. POWELL,
M. W. D. NORMAN.

To surrender our charter, as ordered by the Auditor of the National Baptist Convention of the United States of America, would simply make Mr. Rodgers a trustee, according to his demand, set forth in section C of his charter and would further make effective Article V. of the same instrument, which says:

"In addition to the powers granted to vested in this corporation by operation of law, this corporation is also hereby given the express and exclusive right, authority and control over the management and properties of the following auxiliary Boards which were heretofore created and established by the National Baptist Convention of the United States of America, prior to its incorporation, namely:

The National Baptist Publishing Board, incorporated under the laws of the State of Tennessee:

The Foreign Mission Board of the National Convention, incorporated under the laws of the State of Kentucky:

The Baptist Young People's Union Board, incorporated under the law of the State of Tennessee:

The Woman's Auxiliary Board, incorporated under the laws of the District of Columbia.

That said auxiliary Boards and their officers and directors shall have and exercise no power or control over the affairs and properties of said Boards independent of this corporation, and said Boards shall forthwith amend their charters so as to show that each and all of said Boards are under and subjects to the jurisdiction and control of this corporation. And this corporation shall have the exclusive right and power at its annual sessions, or at such other time as shall be provided in the by-laws to nominate and appoint officers managers or directors for each and all of said auxiliary Boards."

This well laid scheme to control property that has been accumulated by others might look good to the incorporators but it will never be "put over" on those of the Denomination who have built up successful enterprises.

If Mr. Rodgers and his corporation can control and own property in the name of and for the National Babtist Convention and its Boards, why can't the Training School Trustees do the same?

The property is not ours. It is simply held in trust, by us, to do educational work. We cannot sell it. We must use it for the purpose set forth in the charter. We were appointed to do this and how well we have done our duty as Trustees, we leave it to those who have put money and confidence in the undertaking, to say.

The National Baptist Convention has good reason to ask a change of charter when it has never given a cent. The Woman's Auxiliary, to which we are already linked by the contract in Article 12, has never given as much as $700.00 in a single sesion. This year they gave less than $400.00.

The money for running this Institution has come from local Churches of every denomination, principally Baptists; from individuals who are not in any way connected with the organization and from organizations and Churches; and individual white friends who have just begun to turn eyes and hearts towards Lincoln Heights.

The Convention—even the Woman's Convention—has held aloof and has given rather parsimonously to the support of the Training School. The truth of the matter, the Convention has never really wanted the Training School until this year. I have nursed the child and urged the Convention to adopt it, but it has been treated very much like an orphan or an alien.

Somehow, I have always felt a bit guilty of making people do what they had proposed in their hearts not to do. Our annual Letters will show, for the most part, that we have tried to see how little we could give to the School.

I have understood it all. The school was not wanted. Failure was predicted and the prophets tried to help make their prophesies true by not giving anything. The Training School lived on in spite of knocks and neglect.

The first protest we ever heard comes from the Convention that before never mentioned the Training School in a serious way on its floors; nor has taken nor given a cent.

It comes from a man whose name does not appear anywhere on our records, as a contributor.

It comes from the man who was the instigtor and fathered the recommendation that makes the National Baptist Convention today, an incorporated institution and his name is the very first on the list.

A change of title will not make this property any more secure. The Trustees who have mothered this School under the most trying conditions have certainly greater love for it and will labor more religiously to maintain it than those new Trustees who were appointed to take over all property of Boards.

It is useless to say that the National Baptist Convention of the United States of America is not a chartered Institution. It is. The charter is recorded and not one legal step has been taken to revoke it or to repudiate Mr. Rodgers and his associates for putting "the cart before the horse."

All who do not believe the Convention is chartered may get a Certified Copy of the Articles of Incorporation from this City.

Now that he School is an assured success those who left it on the highway of human endeavor to die want to get closer to it.

It has been ever thus when a cause succeeds in spite of its opponents.

NANIE H. BURROUGHS.
Lincoln Heights,
Washington D. C.

MISS NANNIE H. BURROUGHS.

Savannah, Ga.

TO WRITE HISTORY NEGRO BAPTISTS

HISTORIAN IS SELECTED

Inspiring Addresses Heard at Convention of Churchmen.

By John Henry Adams.

Yesterday was perhaps the busiest session of the national Baptist convention and a large volume of business was transacted. The work to be done by the negro Baptists during the year was clearly pointed out by able speakers, and some plain things were said to them by Dr. B. F. Riley, a white minister from Alabama.

Dr. Riley some years ago started out to strengthen a friendly relation between the white people of the South and the negroes, showing the white man his relation and duty toward the negro and the negro his relation and duty toward the white man, maintaining that there should be a mutual help and friendly feeling for each. Dr. Riley said the settlement of all questions would not be through abuse, nor could it be done by politicians who rode into office by stirring up race strife and abusing the negro, but through the religion of Jesus Christ in the hearts of men. The negroes look upon him as their friend and heard him with rapt attention.

Rev. W. D. Carter, D. D., of Seattle, Wash., conducted the opening of the convention yesterday morning. He declared that the negro had only succeeded in this country and had reached his present position in life because of his religious fervor and his abiding faith in God. He had been taught by the white man how to get religion and now he could be his instructor in getting it.

"I thank God that we are not a vindictive set of people," said Dr. Carter, "but like our Lord and Master, we pray, 'Father forgive them for they know not what they do.' We pray for our enemies. We want this to ever be, and this is what we are teaching our children to-day."

The delegates were loud in their praise of Prof. R. B. Hudson, secretary of the convention. He is one of the most prominent laymen in the Baptist Church and had held the position of secretary for the last twelve years. He is devoted to the work of his race and the work of others. Being the principal of one of the largest negro schools in the South, he has the shaping of the lives of many boys and girls of his race, teaching the doctrine of race love.

The first thing in order in the line of business was the report of the foreign mission board, which was followed by an address by Rev. A. D. Williams of Atlanta, one of the most successful pastors in the state. "Georgia negroes are striving to lead the negroes in all other parts of this country," he said, "and for that reason we are struggling to educate our children. We are giving them practical education. We want them to have the lesson of industry, honesty and thrift backed up by reliability, for no race can ever amount to anything that is not reliable. We must measure up to the requirements of the age in which we live or we must stand aside."

Prof. John Hope, president of Morehouse College, Atlanta, one of the oldest institutions in the South for the training of negro men under the American Baptist Home Mission Society, was introduced and spoke. He said the aim of the institution was to prepare men for the demands of the age, to be able to do things successfully in this country and make the world know that they lived. His plea was for young men to get off the streets and train their minds to think. Worthy men could find a good place anywhere in this country. He regretted that a large number had the wrong conception of life, having as their aim a "good time," which meant death to them.

The president and founder of "Poro" College, St. Louis, Mo., Annie Turnbo-Malone, and Prof. A. E. Malone were introduced. She is considered one of the benefactors of the negro race, furnishing employment to hundreds of negro girls, who are taught the care of hair, and how to make hair grow. She was able to give to St. Louis last year $5,000 for the erection of a Y. M. C. A. for negro men, the highest amount ever given by a negro for such a cause. "I have but one object in this country," she said, "and that is to help my race. I want to save our girls by giving them something to do. In this I have been successful, yet I take no praise unto myself." She was given an ovation.

Another prominent woman along the same line was C. J. Walker of New York city, who not only contributed $1,000 to the Y. M. C. A. in Indianapolis, Ind., but is building a school in Africa through the foreign mission board. She delivered an address last night.

Dr. W. Bishop Johnson of Washington, D. C., president of the New England convention and author of "Scourging of a Race," "Story of the Negro Baptists," and "Birth of a Nation," was elected to write the history of the negro Baptists in America. He is well prepared for the work. Dr. Johnson is secretary of the Afro-American School of Correspondence in Washington. After his election he made a short address.

"The negro must not sit down and wait for others to write his history," said Dr. Johnson, "for that will never be. He must win his own way up in this country, and then he must leave his accomplishments for his children, or at least a record."

The Rev. Dr. L. G. Jordan declared that it was the plan of God to have the American negro redeem Africa, and this was to be the work of the negro Baptists.

There could not have been anything else, and while the institution of slavery was hard, it taught the negro the lesson of meekness, he said.

"For faith and justice our people march into death like they go to a meal as was demonstrated in Mexico a few weeks ago. God forbid that it ever be otherwise."

The Rev. A. R. Robinson of Philadelphia, chairman of the Foreign Mission Board, presided, and made a strong plea for the sending of the gospel to Africa.

The report covered the large amount of work done by the missionaries in Africa, and spoke of the return of Susie Taylor, who had all but lost her life working to help her people in their heathen state.

The negroes in America had not been as liberal as they should have been in contributing to the sending of the gospel and if they did not wake up and do their duty great would be their suffering.

Dr. Jordan regretted that all the money collected for foreign mission did not find its way into the hands of the missionary secretary, but had become entangled in someone's pocket.

He also addressed the women's convention.

DR. E. R. CARTER CELEBRATES 34TH ANNIVERSARY AT FRIENDSHIP.

It is given to but few men in these days of rapid change, to remain the pastor of one congregation 34 years, and then to be stronger at the end of this time than at any other time of the whole administration. This is what Dr. E. R. Carter has accomplished at Friendship Baptist church, in this city. In a case of this kind the question might be asked how has he done it? What are the elements of his strength? In an article like this space will not permit a full answer given to the above questions. Suffice it to say, that first of all, Dr. Carter is a real, genuine, sure enough preacher. There are men in the ministry who are ambitious to shine in many avenues of life. They like to be called versatile, men of varied ability, who can take up a thousand different things and make a howling success out of them all. Of course, this is easier said than done, for we all know that if a man can do some one thing well, or as Dr. Washington would say, do that thing a little better than anyone else can do it, he has been and is a success.

The Atlanta Independent 5/20/16.

If Dr. Carter has any one consuming desire of his life, I believe it is to be a preacher of the Gospel in every sense of that word. And if you want to know whether or no he has succeeded as a preacher, if you have not heard him for yourself, ask those who have sat at his feet and heard him Sunday after Sunday for many years. You need not have heard him preach a sermon in the pulpit to know this, but get with him awhile either in his study, or on the streets of the city, and, in a short while, he will be explaining to you some difficult passage of the Scripture, or he will tell you of a text that he is developing for the next Sunday. You will soon be impressed that he actually lives in an atmosphere of the Scriptures.

I am sure, dear reader, you hav been expecting me to tell you mor about the anniversary exercises, whic took place at Friendship, Sunday, Ma 7, and the week preceding. Well, yo did not have to sit there in histori Friendship and be bored for hours o such subjects as these which yo usually hear discussed at such anni versaries: "Dr. Carter as a Race Lead er," "Dr. Carter as a Churchman," "Dr. Carter as an Author," "Dr. Carter as a Leader of the Press," "Dr Carter as a Statesman," and Dr. Carter as a Great Preacher," and Dr. Carter as a Great Baptist," as the Latins would say ad infinitum. But instead of this you heard a powerful sermon from this text: "Lord Thou Hast Been Our Dwelling Place in All Generations." And at the close of the service a collection was taken up for the "Boys' Reformatory," and then the benediction. And yet should he have wanted such a program as the imaginary one I have outlined above, few of the men in the pulpit today could come so nearly measuring up to such subjects, than he.

W. J. T.

AMERICAN
Baltimore, Md.

NEGRO QUESTION MUST BE SETTLED

VITAL ISSUE IN UNIFICATION OF METHODISM.

MEETING OF COMMISSION

Bishop E. E. Hoss, First of Commissioners to Arrive, Said There Was No Disposition to Exclude Them from Either Denomination. Might Be Best to Have Self-governing Church of Their Own—Lament Bishop Wilson's Death.

Bishp E. E. Hoss, of Muskogee, Okla., one of the leading prelates of the Methodist Episcopal Church, South, and a commissioner to the joint conference on unification of Northern and Southern Methodisms, which convenes in this city tomorrow, spoke optimistically of the outcome of the conference yesterday afternoon in his room at the Hotel Rennert. He was the first of the 50 commissioners to arrive, and expressed some surprise that others had not preceded him.

In a carefully worded statement to The American representative, the Bishop admitted that the question of the negro church congregations would be one of the chief matters to be considered in connection with the plan for uniting the two great bodies of Methodism. He stated that so far as he could see, there was no disposition on the part of either denomination to exclude the negroes from Methodism, but said there was rather a serious question involved as to whether it would be best for them to have a self-governing church of their own, which would be on friendly and fraternal relations with the white Methodists. Other matters of great importance, he said, were involved, but preferred not to mention them in advance of the meeting on Thursday.

BISHOP IS FAVORABLE.

When asked as to the prevailing sentiment of the Southern Methodist commissioners as to the advisability of a reunion, Bishop Hoss said they favored it on certain conditions, adding that he supposed the Northern Methodist commissioners felt the same way with reference to their side of it. In so far as he was concerned, he said he was decidedly favorable to the union upon proper conditions, and that he expected to watch closely the deliberations of the two bodies. He asserted that it was best for him to guard well his statements at the present moment for the reason that what he said might not meet with the entire approval of the other Southern Methodist commissioners. The general condition of the church, he said, was very healthy and good, despite the war, and that the universal church in America would welcome peace. He said the church had not been deeply affected by the war.

Bishop Hoss expressed the deepest regret at the death of Bishop Alpheus Wilson and said it was the general opinion of Methodists that the church had not produced such an able man in the last quarter of a century. He said it was doubtful if Methodist history had ever produced a greater man. Bishop Hoss came to Baltimore from Philadelphia, where he spent Christmas Day with his daughter.

FIRST MEETING TOMORROW.

The first meeting of the joint commission will be held in First Methodist Episcopal Church tomorrow morning at 10:30 o'clock. The service will be in the nature of a prayer service for the commissioners and will he held in the chapel of the church. At 11 o'clock there will be a public service in the auditorium of the church, with prayer by Bishop William F. McDowell, to be followed by a sermon by Bishop Warren A. Candler, of Atlanta. Bishop Earl Cranston, of Washington, will preside over the prayer service in the chapel.

At 3 o'clock in the afternoon there will be an executive session, at which the further program of procedure will be agreed upon.

Church—1916

EDITORIAL CORRESPONDENCE.

Christian Recorder

8/10/16

Since I last wrote I have made two trips to Nashville, Tenn., one for the purpose of meeting the Committee on the Compilation of the Discipline, which met July 19, and the other to attend the Young People's Congress, August 2 to 6.

The committee entrusted with the compilation of the new Discipline consists of Bishop Chappelle (chairman), Bishop H. B. Parks, Prof. J. R. Hawkins, Dr. W. Decker Johnson (secretary), Rev. J. G. Robinson, and myself.

Our Nashville meeting, which was an adjourned session from our Wilberforce meeting in June, was held in the Sunday-School Union Building, in the forenoon in Secretary Caldwell's office and in the afternoon in the Sunday-School Union roof garden. At the opening all were present but Chairman Chappelle, whose train was delayed on account of the high waters, but who sent a telegram urging us to go on with the work. Secretary Johnson's minutes were gone over and the changes in the Discipline indicated at our first meeting. At this meeting each page of the Discipline of 1912 was gone over carefully and changes were made to bring it in harmony with the minutes of the General Conference. This necessitated a great many more changes than we had anticipated, but we remained until our work was complete, leaving the manuscript to the secretary to be prepared for the printer.

Late in the afternoon Chairman Chappelle arrived, and after carefully examining the work we had done, he gave his hearty approval, stating that he thought that the Discipline of 1916-20 would be one of the best ever published.

In going over the Discipline, however, we found a large number of items that should be changed, but not having authority from the General Conference, we did not change them, but we will present these and others as suggestions to the next General Conference for the consideration of the Committee on Revision of the Discipline.

On my trip back to Philadelphia, as far as Harrisburg, Pa., I was in company with Prof. Hawkins, whom I found to be an ideal traveling companion.

Young People's Congress.

My next trip was to the Young People's Congress. There were not as many people from this part of the Church as there should have been. At the first Congress we had a Pullman car filled to its capacity. Philadelphia, Baltimore and Washington were well represented. This time, besides myself, Brother Davis, of Union Church, was the only Philadelphia representative, while Baltimore sent only one and Washington had only Mrs. Waddleton and Prof. Hawkins. The lack of representation from the east was due largely to the fact that the General Conference had drawn heavily upon this section and partly because the second Congress was not advertised so well here.

Mr. Anderson, of Jacksonville, with chimes, Prof. Hall, of Los Angeles, with his wonderfully sweet voice, Prof. Colwell, of Louisiana with his contagious enthusiasm, were missed. Bishops Coppin, Chappelle and Parks, who were present at Atlanta, were missed, along with others. But their places were filled Hundreds who had never attended were present. Bishops Lee, Tyree Flipper and Conner were there; general officers Wright, Hawkins, Allen, Ransom, Jackson, Bryant and Caldwell were there, while Dr. Rankin was well represented. Florida sent one Pullman and two day coaches; Georgia sent up the largest delegation outside of Tennessee, while Atlanta stood ahead of all cities outside of Nashville. Alabama, Mississippi and Arkansas were well represented, while some came from far-away Canada and Kansas and Texas.

The organization was an improvement on Atlanta—there was more definiteness and less loss of time.

On Wednesday night the welcome was extended at St. Paul Church, Rev M. E. Jackson speaking on behalf of the home people, being responded to by Rev. John E. Gregg, of Jacksonville, Fla., and other addresses being given by Mrs. S. A. Christian, of Alabama, and John L. Wheeler, of Atlanta, Ga.

As in Atlanta, the workers institute work was very interesting and helpful and improvement could be noted all along the line, so that within the next few years we may look forward to our own experts. We were not permitted to hear all the classes, but heard Dr. Morris, Dr. Jamison, Dr. Peck, Mr. Collins, Mr. Shackelford, and Miss Walls present their subjects, and they all showed a pleasing grasp of the same.

The official song book "Gates of Praise," by Prof. E. C. Deas, made its appearance, and two of Prof. Deas's compositions, "All the way," "Shine for Jesus," became very popular.

Growing out of the Congress Dr. Caldwell promises at least one good text book and perhaps two, written by members of the Congress Institute faculty between now and the next Congress. There is no disposition to rush this matter of authorship, for it is realized that our output will be carefully scrutinized and severely criticised; we shall, therefore, publish only after the most careful preparation and the widest experience has been had.

The oratory of the Congress was good. Drs. Ransom, O. E. Jones, W. D. Johnson, Vernon, A. S. Jackson Hawkins, Roman, Gregg and Mrs Nora Taylor are among the most eloquent African Methodists we have, and all made pleasing speeches—every one quitting before the audience was ready to have them quit.

The dedication of the new Sunday-School Union Building was one of the features of the occasion. Since February Mr. Bryant has made another addition to the building and re-arranged his work to great advantage. Bishops Lee, Tyree, Flipper and Conner took part and everybody was pleased, most of those present being surprised at what has been accomplished. The picture of the building does not do it justice. We report the dedication exercises elsewhere.

The young people were especially proud to have their bishops present, any many were the pleasant words passed between them about their bishops, and nearly every time their names were called there were cheers and hand-claps. And the bishops entered into the spirit of the occasion. Bishop Lee called himself a young man; Bishop Tyree said he had been a Sunday-school scholar over 50 years and told of his early experiences; Bishop Flipper was hailed as the young people's bishop and spoke strong words for the Sunday school and condemnation of the minister who does not foster it. Bishop Conner, the president of the Allen League Board, gave helpful suggestions, which prove that he also is a young people's bishop, and that the young people's movement has much to gain by his presidency.

Saturday night was the torchlight parade. Over 1,000 Sunday-school and Christian Endeavor workers turned out with torches, banners and pennants, and marched from St. John Church, corner Eighth an Cedar Streets, down Cedar, through the colored business district and through the white business district to the Sunday-School Union, where they had a social hour.

Saturday night is usually a busy night in Nashville, but business stopped during the parade, which, led by the brass band of the National Baptist Publishing House, extended over three blocks and was reviewed by as many whites as colored. Autos stood for several blocks two deep, store windows were crowded, to say nothing of the sidewalks, and on every hand the question was asked, "Who are they?' "What is that?" and the impression made was favorable not only to the Church but to the race, and was the best piece of advertising the shrewd manager of our publishing interests in Nashville has done.

The center of the Congress, however, was the spiritual interest. The morning quiet hours with the Bible gave the keynote to the day. There was no formality, or lightness to be observed; but persons were in earnest to get all that could be gotten.

The entertainment could not have been better. For 50 cents one secured lodging and breakfast. Other meals could be secured at the Sunday-School Union for 15 cents or 25 cents. Mrs. Bryant, the mother of the Sunday-School Union secretary, was foremost in helping to give satisfaction to the appetites of the delegates, and her quiet sweet greetings made many a stranger feel more the atmosphere of home.

The music, led by Prof. Deas and Prof. Davis, was far ahead of the average, and the jubilee singing showing the influence of Fisk University, was unexcelled by any I have heard. Miss Bender, of Nashville, who sang "Nothing between my soul and the Saviour," captivated, elevated and inspired the audience.

I had the pleasure of stopping with Dr. J. P. Crawford, one of Nashville's most substantial citizens, and had the pleasure of the company of Prof. J. W. Fisher, of Chicago, my bed mate and superintendent of Quinn Chapel Sunday School, Drs. M. E. Davis, of Richmond, E. H. Hunter, of Portsmouth, S. S. Morris, of Richmond, and Mr. J. M. Collins, superintendent of Africa Methodism's banner Sunday school, Norfolk, Va.

Dr. Crawford, who is a medical graduate of Meharry Medical College, is the superintendent of colored schools of Nashville, and has under his charge 12 schools and more than 110 teachers. He is also a member of St. Paul A. M. E. Church and grand chancellor of the Knights of Pythias of Tennessee. He took us to and fro in his auto and made it generally pleasant. I had very little time to visit for I endeavored to attend all the meetings; but through the kindness of Dr. Crawford, I visited the State A. and I. School, a fine plant under Prof. Hale and 30 teachers, having 175 acres of land and six splendid buildings, with an enrolment during the regular term of 300 students, and during the summer term of more than 800. I visited several of the business houses, the National Baptist Publishing House under Dr. R. H. Boyd, and others.

If I had time, I would write more at length about Nashville. Our people seem to be doing well there.

Nashville is the home of the Southern Sociological Congress, which, under the direction of Mr. J. E. McCulloch is one of the greatest forces in our country for the modern social point of view in the South. Here live also Dr. W. D. Weatherford and Mr. A. M. Trauick, of the Y. M. C. A., two of the foremost thinkers of the South, and one observes in Nashville many liberal tendencies.

Nashville has a Negro Board of Trade, of which I hope sometime to write at length, as I believe it is a step such as the Negro business men of every city should take.

One thing I noticed in Nashville which I have noticed so often in the South was that there seemed to be no newsboys selling the daily papers, when only a few years ago the Negro boy seemed to have a monopoly of this business.

I am now nearing Philadelphia, my train over an hour late, a pleasant week away. I must, therefore, close this letter for I am sure my hands will be full of other matters accumulated during my absence.

The program of the Congress I give below:

Wednesday Evening, August 2, 1916.

St. Paul A. M. E. Church, Bishop Evans Tyree, D. D., M. D., presiding. Song service, chorus; service of devotion, Rev. J. H. Clayborn; greetings to Nashville, Rev. M. E. Jackson, Nashville, Tenn.; music; response, Rev. John A. Gregg, Jacksonville, Fla.; address—"The Church at school—the Sunday school," Mrs. S. A. Christian, Greensboro, Ala; address—"The Church in training—the Allen C. E. League," Mr. John Wheeler, Atlanta, Ga.; announcements.

Thursday Morning, August 3, 1916.

On Sunday-School Union roof garden, 8.30 to 9.30; quiet hour with our Bibles, Rev. R. R. Wright, Jr., of Philadelphia, Pa. 10.00 to 11.45 a. m. Sunday school and Allen C. E. League Institute.

Pastors' Conference for Work Among Young People—Rev. J. A. Lindsay, Birmingham, Ala.; Rev. C. M. Tanner, Atlanta, Ga.; Rev. R. C. Ransom, New York City.

Missions (Room No. 1, Sunday-School Union Building)—Rev. J. W. Rankin, secretary of Missions, New York City; Miss E. A. Walls, Houston, Tex.; Rev. R. R. Downs, Columbus, Ohio.

Sunday-School Methods (Sunday-School Union Hall)—Rev. H. W. Jameson, Nashville, Tenn.; Mr. J. M. Collins, Norfolk, Va.

Allen C. E. League Methods (Sunday-School Union Roof Garden)—Rev. S. S. Morris, Norfolk, Va.; Rev. W. H. Peck, St. Louis, Mo.

Social Service (Room No. 2, Sunday-School Building)—Rev. R. R. Wright, Philadelphia, Pa.; Prof. George E. Haynes, Nashville, Tenn.

Primary and Junor Sunday-School Work (Room No. 3, Sunday-School Building)—Mrs. A. E. Waddleton, Washington, D. C.

Junior League Work (Room No. 4, Sunday-School Building)—Mrs. P. W. DeLyle, Pine Bluff, Ark.; Mrs. Marie I. Smith, Tennille, Ga.

Sunday-School Superintendents' Conference (Room 5, Sunday-School Union Building)—Rev. C. A. Wingfield, Atlanta, Ga.; Rev. H. M. Newsome, Montgomery, Ala.

Noon Meeting.—Rev. W. S. Brooks, presiding. Praise service, Rev. S. H. Betts, of Florida; address—"Temperance"—Dr. C. V. Roman, Nashville, Tenn.

Thursday Afternoon.

Dedication of Sunday-School Union Building, 2.00 to 3.00. Institute, 3.0 0to 5.00. Special addresses to Allen C. E. League workers; music; address—"The prayer meeting," Rev. G. Baker, Jacksonville, Fla.; address

—"The pledge," Mr. J. R. Stewart, Muskogee, Okla.; address—"The committee," Prof. S. C. Coleman, Dermott, Ark.; query box conducted by Prof. D. S. D. Belliny, Jacksonville, Fla.

Institute (3.00 to 5.00)—Special addresses to Sunday-school workers; music; address—"The blackboard as an eyegate," Miss Ada E. Kelly, Windsor, Canada; address—"How to get young men in the Sunday school"; address—"Evangelism in the Sunday school";address—"How can the difficult problem of the teen age of the boy be met?"; address—"The cradle roll," Mrs. Annie M. Foster, Helena, Ark.; query box.

Thursday Night.

St. John A. M. E. Church, Bishop J. S. Flipper, presiding. Song service; service of devotion, Rev. J. R. Harvey, Louisville, Ky.; address—"The home the citadel of our civilization," Rev. O. E. Jnes, Lexington, Ky.; music; address—"The challenge to the Church," Rev. W. D. Johnson, Plains, Ga.; music; adrdess—"A hundred years, what next?" Prof. J. R. Hawkins, financial secretary, Waco, Tex.

Friday Morning, August 4, 1916.

Quiet hour with our Bibles, 8.30 to 9.30, Rev. E. H. Hunter, Portsmouth, Va. 10.00 to 11.45, Workers' Institute. 12.00 to 1.00, Noon Meeting, Bishop B. F. Lee, Wilberforce, Ohio, presiding. Praise service, Rev. S. J. Howard, Nashville, Tenn.; address—"Race pride and the virtue of honor in race," Rev. R. C. Ransom, New York City.

Friday Afternoon.

Institute 3.00 to 5.00. Special addresses to Sunday-school workers; music, chorus; address—"The home department," Mrs. E. J. Jackson, Jacksonville, Fla.; address—"The teacher's training class"; address—"How to encourage the use of the Bible in the Sunday school," Mr. Jesse Brinson, Savannah, Ga.; address—"The review in objects," Mr. W. H. Shackleford, Nashville, Tenn.; open parliament.

Institute (3.00 to 5.00)—Special addresses to Allen C. E. League workers; music, chorus; address—"The value of local unions," Mr. H. D. Canty, Jacksonville, Fla.; address—"Doing—service," Miss Letitia Moore, Lexington, Ky.; open parliament; announcements.

Superintendents' Conference (Friday), Christian Church, Rev. J. D. Dennis, D. D., presiding. All District, Conference and State Superintendents are expected to atttend this meeting: 3.00, reception—getting acquainted; 3.10, devotion; 3.20, "How to get together as workers," Rev. J. W. Dukes, Kissimmee, Fa.; 3.30, "The superintendent as an organilzer," Rev. P. W. De Lye, Pine Bluff, Ark.; 3.40, "The superintendent as a soulsaver," Rev. T. W. Stephens, Union City, Tenn.; 3.50, music; 3.55, "How to get things done," Rev. J. B. Carter, Ensley, Ala.; 4.05, "How to get others to work," Rev. C. S. Williams, Cincinnati, Ohio; 4.15, "Definite campaign, how to push it," Rev. C. W. Thompsoon, Louisville, Ky.; 4.25, How to organize our district," Mrs. Tennie Russell, Williamsport, Tenn.; 4.35, "How to organize the conference," Rev. A. F. B. Horry, Mt. Pleasant, S. C.; 4.45, "How to organize our State," Rev. A. B. B. Gibson, Macon, Ga.

Friday Night.

St. John A. M. E. Church, Bishop J. M. Conner, presiding. Song service; service of devotion, Rev. S. H. Betts; address—"The responsibility of the Church for the training of its future members," Rev. J. J. Morant, Vicksburg, Miss.; music; address by Rev. W. T. Vernon, Memphis, Tenn.; music; address—"Education on social solvent," Prof. A. S. Jackson, secretary of Education.

Saturday Morning, August 5, 1916.

Quiet hour with our Bibles, 8.30 to 9.30, Rev. M. E. Davis, Richmond, Va. Workers Institute, 10.00 to 11.45. Noon meeting, 12.00 to 1.00, Rev. A. J. Wilson, D. D., Wilmington, N. C., presiding. Praise service, Rev. G. T. Shaw, Quincy, Ill.

Saturday Afternoon.—Outing to Greenwood Park.

Saturday night.—Sunday-school and league torchlight pageant.

Sunday Morning, August 6, 1916.

St. John A. M. E. Church, 6.30 to 7.30, Quiet hour with our Bibles, Rev. D. S. Moten, Waco, Tex. 9.30 to 10.45, Sunday- school rally in all the churches; subject, "The greatest thing in the world," (temperance lesson). 11.00 to 1.00, Congress sermons in all the churches.

Sunday Afternoon.

Men's Meeting at Bethel A. M. E. Church, Rev. G. W. Allen, presiding. Song service, chorus; service of devotion, Rev. J. G. Robinson, Pine Bluff, Ark.; adrdess—"Fellowship for service," Rev. J. W. Hair, D. D., Jackson, Miss.; address—"Christianity the only solution of racial prejudice," Rev. S. L. Green, New Orleans, La.; address—"The evangelistic message of the Bible," Prof. C. H. Johnson, Wilberforce, Ohio; decision service, Rev. C. R. Tucker, Tulsa, Okla.; announcements.

Women's Meeting at St. Paul A. M. E. Church, Mrs. Nora F. Taylor, Chicago, Ill., presiding: Service of devotion, Mrs. Durant Houston, Nashville, Tenn.; address—"God's call to the women of our race," Mrs. W. T. Osborne, Omaha, Neb.; address—"Woman's part in the world's redemption," Mrs. Lillian Booker, Liberty, Mo.; address—"How to reach the unreached," Mrs. A. B. Green, New Orleans, La.; devotion service, Mrs. H. E. Archer, Selma, Ala.; announcements.

6.30 to 7.45 p. m.—Allen C. E. League rally in all the churches.

8.00 p. m.—Farewell sermons in all the churches.

Courier JOURNAL LOUISVILLE KY. MAY 1 0

FELLOWSHIP TO NEGRO ZIONISTS

Methodist Break Over Long-Standing Custom.

Bishop Denny, of Richmond, Addresses Conference.

PROGRESS IN COLLEGES

For the first time in the history of negro Methodism representatives of the Methodist Episcopal Church, South, yesterday attended the A. M. E. Zion Conference, which is in session at the Broadway Temple, Thirteenth and Broadway. Bishop Collins Denny, of Richmond, Va., accompanied by the Rev. Dr. Frank M. Thomas, pastor of the Fourth-avenue Methodist church, went to the meeting. Bishop Denny spoke, saying white Methodists all over the country were interested in the work of the colored brethren, and ready to assist them in every way. The Rev. Dr. H. K. Carroll, of Washington, D. C., secretary of the Federation of the Council of Churches of Christ in America, also delivered an address to the negroes. The speakers were thanked by Bishop Walters for the interest taken. A telegram containing greetings from the M. E. General Conference, in session at Saratoga Springs, was read.

* * *

Negro College Reports.

Reports of conditions of the various negro colleges in the country were made by Dr. W. H. Goler, for Livingstone College, Salisbury, N. C., the first college managed and controlled by negroes; Prof. J. W. Martin, for Atkinson College, Madisonville, Ky.; Prof. M. D. Lee, for the high school at Lancaster. The Fifth Episcopal district presented to Bishop J. W. Alstock $529 and asked that he be returned to that district.

* * *

Gayety Theater Packed.

Gen. Bennett H. Young, Edwin P. Morrow, of Somerset, Ky., and Bishop Alexander Walters were the chief speakers at a "citizens' demonstration," under auspices of the A. M. E. Zion conference, at the Gayety Theater last night. The audience taxed the capacity of the theater.

During his speech Gen. Young paid a high tribute to the development and progress of the colored race, saying the good accomplished in church work alone would result in general good to all races and religions. He laid special stress on the interest now being taken in church work by the men. "Men just now are beginning to realize that it is their duty to aid in church work, whereas in former years the brunt of the work was borne by the women," he said.

Mr. Morrow related the story of the life of Christ and the lesson to be drawn from it. He spoke of the progress and achievement of the negroes particularly along religious lines.

Bishop Walters is a native of Bardstown and began his talk with a tribute to that city, Nelson county and Louisville and the State of Kentucky. He thanked Mr. Morrow and Gen. Young for their encouraging words. He praised the public school system of Louisville and declared that some of the best white people on earth were living in Kentucky.

* * *

Half-Century Change.

Bishop Walters continued:

"The past half century has witnessed a wonderful change for the better in the life of the black man and in the development of the white man of the South, for, while the emancipation declaration broke the fetters from the limbs of the black man, it unfettered the soul, the moral nature of the white man. At the surrender of Appomatox the old South with its cruel system of slavery and its nonprogressive spirit passed away. The new South has turned its face to the sun. Its spirit is aggressive, its march is onward. In the new South is heard the hum of a million wheels of commerce. Its business marts are filled with busy men and women. It is justly proud of its iron and cotton industries.

"Factories are going up everywhere, and the glad songs of prosperity are being heard on every hilltop and are echoed through every valley. Its magnificent educational system has placed it in the front. It has contributed millions to the advancement of the black man along educational lines. The old South closed the door of opportunity against the negro; the new South has opened many of its doors to him, and, while we rejoice in the good things the new South has done, we deeply regret that it has not seen fit to open wide the doors of equal civil and political rights, and remove the ban that attaches to color. It is the consensus of opinion of the fair-minded that the negro has made good along all lines. Our efficient instructors, well-equipped colleges and high schools, high honors won from the great universities of the North all testify to the educational progress made by the black man. We have in our public schools 1,700,000 children and over 30,000 teachers. In these figures are not included the high schools and the many denominational colleges.

* * *

Worth Billion Dollars.

"Financially the negroes have nearly a billion dollars to their credit. The splendid Knights of Pythias Temple, at Tenth and Chestnut streets, is proof of the fact that the black man is making progress along commercial lines. In no line of activity have we made greater progress than in industrialism. From the unskilled laborer we have developed into the skilled laborer. Our mechanics are seen in all parts of the country. As agriculturists we lead in the Southland, owning and controlling 746,000 farms and operating 763,000 farms. The larger part of cotton, tobacco, corn, sugar and rice is raised by negroes in the South. The negro is a producer as well as a consumer. I am here to-night to encourage our young men and women to double their activities in this respect, to become better mechanics, better farmers, better teachers and preachers."

He said the negro race was grateful to its white friends for the assistance given. He said they hadn't gone for enough, though. He denounced lynch law and said unless it was suppressed an awful catastrophe would be visited upon the country.

* * *

Against Segregation Law.

Speaking of the segregation ordinances passed in various cities, the bishop said they were an "insult to the intelligence of the American people." He expressed confidence that "the growth of the Christian spirit was not going to leave the negro and the white man so antagonistic that these races will work against the highest welfare of each other."

"Henry Watterson, better known as Marse Henry,' and one of the best friends of the negro race, has said," continued Bishop Walters: "'The Courier-Journal has never sought to make a party profit out of the negro. It is his friend and his neighbor, his fellow citizen and his fellow Christian. The whites cannot prosper if the blacks anguish. We are whites and blacks in the same boat, and we must sit fair and row steady if we expect to be happy and make progress.

"'The white man should want nothing of the benefits of government for himself and his children which he is not ready to allow the black man for himself and his children.

"'We are mutually dependent. We are bound to live together, we cannot get away from each other, hence a good working and living understanding is the basis of the common interest.'

"We ask to be aided in our development as black men and not as white men," continued Bishop Walters, "we are satisfied with our color and with our race. The black people form one of the three great families of the world: Shem represents the Mongolians, Ham represents the Africans, and Japhet represents the Caucasians. I believe that each has a destiny and under God each should fulfill its destiny. We are preaching the birth of a new era, proclaiming that superstition has given way before the light of Christianity; that sentiment is subservient to reason; that emotion has given way to restraint and that the dawn of a glorious day is at hand, a day when universal brotherhood will be recognized by both white and black."

Church-1916

SUNDAY-SCHOOL UNION

DEDICATION AN EPOCH IN PRINTING INDUSTRY.

Visitation Recorder

During the Sessions of Young People's Congress at Nashville, Tenn. Last Week, Bishops Lee, Flipper, Conner and Tyree, and Many Other Persons Assisted In Dedicating the Sunday-School Union's New Plant.—Mr. Bryant Encouraged By Great Achievement.

(Special Communication.)

Promptly at 2 o'clock, the visitors and delegates assembled in the Machine Room of the Sunday School Union to take part in the dedication of the new building. The song, "Coronation," was announced by Dr. J. C. Caldwell. Mr. Ira T. Bryant then, in a few well-chosen words, presented the key of the building to Bishop B. F. Lee, the senior bishop of the A. M. E. Church. The second verse of the song was then sung. Bishop J. M. Conner then led in prayer. 'Blest be the tie" was sung.

The senior bishop of the A. M. E. Church, Bishop B. F. Lee, was then presented and spoke as follows:

"It is a distinct and rare honor to associate with these progressive acts and these progressive persons. The intelligent assembly and these qualified leaders in whom are blended the hopes of the future, the alertness of the present and the faithfulness of the past give evidence upon which to base the judgment that African Methodism's second century is to receive greater bestowals from Heaven and have greater accomplishments on earth.

"The equipment for these results is in the architecture, the machinery, and the literature produced in this large, beautiful building dedicated to-day to the duty of transforming the character and motions of the great black people to a state equal to the best theories, and a practice worthy of association in all the movements of the people higher up. This property added to the accumulations of a century come to the Church through young African Methodism whose heart is as warm as its arm is strong and whose purposes far exceed its accomplishments; an earnest of the elevated and cooperative life that must characterize the Negro in the twentieth century and its successors. Where else could this assertive and practical pledge be better made than in this city in which the confidence of white Americans in the quality, duty, capability and fidelity of the black American receives so large a patronage and so full hope. Here we must show that God is with us and thus we are with the white Americans who are with God.

"We accept this responsibility as a trust and promise to guard and patronize it to the extent of our power the honor of its builders and the praise of God to transmit it to the centuries of blendings of Godly men in saving America and Europe and Asia and Africa and humanity. It shall be transmitted to succeeding boards of control and boards of bishops as the heritage of the centuries and foundation stone of great achievements and great accomplishments by the Negro. Amen!"

Bishop J. S. Flipper, president of the Sunday-School Union Board was next to speak. Among other things, Bishop Flipper said:

"For 50 years I have been a Sunday-school worker. When I attended Atlanta University in 1869, the father of Ira T. Bryant was my classmate, and for the love I bore his father, even though he do wrong, even though he make mistakes, I am willing to be with him, to stand with him, to help him. I am ready to do anything in my power that will lengthen the cords and strengthen the stakes of our Zion. And, therefore, anything that will augment the work of the young people in the African Methodist Episcopal Church, I am willing to lay my life on the altar, for I realize that through the young army of African Methodists this great Church is yet to carry on its greatest work. I bless the fathers, I honor the fathers. I do not consider myself a father; they call me a father because I am a bishop of the Church. I am one of the youngest men in the A. M. E. Church, because I am keeping in contact with the young life. I expect to keep in contact with young life until the Master shall call me from labor to reward.

"Think of this magnificent building. Think of the great thought that has been put into it. Think of the mighty thoughts that shall go out of this building. Think of the mighty words that shall be printed on these presses. Think of the mighty force and momentum that these words and thoughts shall gather as they travel down the ages, and the mighty inspiration they will put into the hearts and minds of boys and girls, and young men and young women of the Church. God bless the young man that stands at head of this institution. God bless the young man that stands at the head of the Allen Christian Endeavor League. The Sunday-school is the great A. M. E. Church at study; and the Allen Christian Endeavor League is the great A. M. E. Church at work. Putting into practical application that which they have learned of God's word in the Sunday school.

"When I look over this scene, it is superbly beautiful in physical appearance. It is greatly inspiring and magnificently grandiloquent in its silent expression. And the man or woman this afternoon who will not be inspired by this scene to greater work for the A. M. E. Church ought, at this moment, to step to the rear and say 'I am unworthy to be numbered in such a throng.' May the Sunday-School Union prosper as it never has prospered before, and may the day come when not only will this number be gathered in the Young People's Congress, but when it will be numbered by thousands, whose mighty tread will shake this country until God's kingdom shall destroy all other kingdoms, and men everywhere shall know that God reigns in the hearts and the consciences of men." Biship Flipper concluded amid much applause.

Bishop Tyree, one of the members of the first board of the Sunday-School Union, was then introduced, and spoke as follsw:

"Mr. Chairman, while listening to the speeches that have been made, I have gone back over the history of the Sunday-School Union as I have known it. I have beheld its unfolding from the gripsack in the hands of Dr. Smith, now Bishop Smith, up till the hour of these magnificent proportions we behold. We did not know at the beginning that this much would come out of it, so far as external appearance is concerned. But it was but a short while from the organization of this part of the Church that it was visible to all persons who had thought and reason that it was just a matter of time when such a sight as we see to-day would be realized. We have everything to hope for as we look upon this assembly to-day. My good friend, Bishop Flipper, said he had been a Sunday-school scholar for 50 years. He and I are the same age. The first Sunday school I ever attended was in the country not far from Carthage, Tenn. My mother is in the audience somewhere, and I hope she will close her ears while I tell this. We are not to blame for our poverty, but it was extreme. My trousers had been patched until you could not tell the original piece from which they were cut. And to save me from having fun poked at me continually, my mother said I must wait until I got old enough to get a position, and then get me a suit to attend Sunday school. But one day I met a boy whose clothing was also badly patched, and resembling me, I thought I would go to his school, which I did for two or three years. Now in our school we had great meetings. We had blue-back spellers, and some old song books. We had no one to direct us. If we spoiled our time, no one knew it. There were no notes. We just sang. The man who could sing the loudest was the best singer. I had good lungs and sang with the crowd.

"Now I am delighted to be in this house, and to know that better days have dawned. I did not quit Sunday school then, and I have not quit now I make it a rule to attend Sunday school. In Nashville the pastor o St. Paul has to hustle to get to Sunday school before I do. To hear, to see, to lend my influence for whatever it is worth, and then to take part, to be a part. It is a splendid thing, as Bishop Flipper says, to be with this young class of people, be with them, talk, sing, catch flashes from their eyes, the hope from their faces, and take part, share with them, and I shall do it as long as I am able to. I thank God for this, and if nothing surpassing it ever comes to me, I shall go to my reward with a high hope of success for the young people, and going thus far, you can not go back, and if you see at any time the tracks of Ira T. Bryant and his followers, with their heels in what you think is the wrong direction, you just understand that they are walking forward backwards. They will catch up at the right place. God bless you."

Prof. E. C. Deas, of Florida, then led in the Sunday-School Union yell:

"Ira T. Bryant, the layman's giant,
He prints the books, he sends the news,
While he's around, you'll never lose.
Bryant."

Dr. Wright then called for Mr. Bryant, and immediately there were many cries from all directions of "Bryant! Bryant!" Mr. Bryant was called to the stand, and prevailed upon to make a speech. He said:

"Members of this assembly, I don't know what I can possibly say. So many good things have been said about me that I had to stop and think to see if this was really Ira Bryant. I am glad to be here and you can't realize how much I appreciate having you here. And somebody seems to appreciate that we have done everything in our power to carry this thing where it ought to go. We realize that we have not begun to skim the surface, but so long as we are here we are going to do everything in our power to carry it forward, and set the pace for others to follow—for other denominations—and, not satisfied with that, we won't stop until the young people's work in the A. M. E. Church is able to lead the van, not only as it concerns our race, but as it concerns any other race. We don't necessarily have to be imitative in everything. It is possible for us to have our own visions, and our own ideas, and then possibble to harness those visions and put them into operation. There is no telling what we can do, and I want to thank each one of you for such support as you have given to the department since I have been in charge; and I guess I might go out of my way to pay my respects to the president of the board. He told you something about a man not always doing what he ought to do and sometimes doing what he ought not to do, but in spite of that, he is willing to stand by the secretary of this place in any step he may take for the development of the work: What he says is absolutely true. I have always been able to consult with Bishop Flipper, and he is always willing, not only that, but anxious to throw himself into the fight and do all he could to advance the cause of the Sunday-school department. And as he tells you, my friends, he is a Sunday-school man, not only making a pleasing speech that he thinks will please you, but taking part and making himself useful. We are able to do a great work in Georgia, certainly a greater work than elsewhere because of the leader. I don't want to get off on any tangent, and Dr. Caldwell says I can not do much talking unless I am fighting. But I want to express to each of you my thanks. It may be that you feel something has been accomplished, but I want you to understand that I know and feel it as no one present, that nothing could be done without your cooperation, and nothing will be accomplished unless you do cooperate with us. We know that we are not doing everything that ought to be done, not by any means, but we are doing the very best we can with the means at hand. And I believe the General Church is beginning to give us more recognition in many things, and if they will give us just half a chance, I believe others are going to join in with us, and we are going to make good. And we are not yet tired, and if we continue to get the support of our good president, like we have—and I want to remind you that we did something that has not been done before. We went before the last General Conference and made a special request that if they would do nothing else for us, please to give us back Bishop Flipper as president of our board; and although there is a lot of controversy going around about the legality of appointments of certain boards, there is no controversy over the Sunday-School Union Board, because we requested that they give us back our president, and they granted our request, and not only gave us the president, but every other member of the Board of Managers.

"Now I feel that I ought to say this, and I did not mean to say so much, but I want to tell you, because you would not know if I did not. Each individual member deserves a certain amount of consideration at your hands for whatever is accomplished here. Not only Bishop Flipper, but Drs. Hadley, Askew, Bryant, Gray, and men like Brother Adams and Brother Rhodes came in and waived the fact that they were contractors and labored here, disregarding the fact and took charge of whatever force we had and built the institution, money or no money, and we feel you owe a debt of gratitude to Mr. Levi J. Adams, Mr. John Adams, Mr. Jefferson Rhodes and Prof. Richard Hill, all men engaged in various lines of work, who when the time came, took off their coats

and went to work.

"Somebody asked at the General Conference what we paid for the building, and I confess I did not know, I could not tell to save my life. I stood there for about five minutes and they began to sling hot shots, and I sent back this reply: 'I don't see why you should ask so many questions about what the building cost, when you did not give me anything to buy with.' Now you would not have asked me that question. I thought it was just a political trick to embarrass me. I am glad to say that we have done the best we could. You remember when the institution first started, you gave it the Children's Day collection. It amounted to $8,000 or $10,000 a year finally. That much money was put into the hands of the secretary of the Sunday-School Union to carry on this work. Bishop Chappelle came in and the money was divided in half, and the other half given the Extension Department. The Children's Day collection continued to grow, and when we bid for the job we realized that we had to have a vehicle to ride into office. I knew I had to appeal to the other individual. We believed, however, we could do what we promised. We said we could take the institution as it then was, without any part of the Children's Day collection, and at least keep the department where it then was.

"We took it eight years ago. During these eight years the A. M. E. Church has not given to this department $1,000 in all, in the way of any special collection of any kind. We have been compelled not only to live, but to grow upon its own resources. The most we have gotten, I imagine, would be sympathy and prayer. If a colored man will give anything on earth it will be sympathy and prayer. And yet we realize that without sympathy and prayer we could not accomplish anything. We did not mean to refer to these things, but were driven into it.

"We want to say that if we have accomplished something, if we have made the work grow just a bit, if you don't see evidence of as much progress as you think you ought to see, just keep in mind the fact that it did not cost you a dollar to get this, and think of what it did cost you to get what you did have. We are going to put into our work anything to develop Sunday schools and Allen Christian Endeaor Leagues. But one thing I want you to put in your pipe and smoke: Get as much enthusiasm as you please, but you are not going to drive us into bankruptcy, because we are not going to let you do it. We are going to advance as far and as fast as we can, and not any faster."

Dr. Caldwell then attempted to make some announcements, but was drowned out by cries of "Caldwell! Caldwell!" He spoke as follows:

"I thank you for this honor, but my friend has made my speech. I usually make the sweet speeches, and he makes the other ones. So since he has made the sweet one, there is nothing for me to say."

Dr. Caldwell then made his announcements. Benediction was pronounced by Dr. G. L. Jackson, who was also a member of the first Sunday-School Union Board.

EVERY EVENING

AUG 26 1916

HEALTH OFFICIALS WILL NOT STOP "BIG QUARTERLY"

Consequently Annual Negro Gathering Will Take Place Tomorrow.

QUARANTINE RULES WILL BE ENFORCED

Despite the prevalence of infantile paralysis in adjacent States, which are expected to send large delegations, "Big Quarterly," the annual religious gathering of Negroes residing within a radius of 100 miles, will be held in this city tomorrow. The African Union Methodist Protestant Church, on French street between Eighthth and Ninth, will be the mecca.

"We will not take any steps to prevent the gathering," Dr. A. E. Frantz, secretary of the State Board of Health, said today. "Adults will comprise most of the visitors, and children coming here will be required to produce health certificates."

Dr. S. C. Frederick, president of the Wilmington Board of Health, stated that enforcement of the quarantine, requiring children under 16 years of age coming from infected districts to produce health certificates, would be the only interference.

Isaac W. Bowers, secretary of the City Board of Health, said the police would cooperate with the health officials in enforcing the quarantine regulations.

Action relative to street regulations will be taken by the Police Department this afternoon.

The African Union Methodist Protestant Church claims to be the oldest Negro denomination in Delaware and its vicinity. It was organized in 1805 by Rev. Peter Spencer, who withdrew from Asbury Methodist Episcopal Church, this city, and was incorporated in 1812. Four quarterly meetings were held each year, and the gathering on the last Sunday in August, because of the large attendance of slaves, was designated "Big Quarterly."

In recent years the affair has been on the decline.

Tomorrow's visitors will come from Delaware, the Eastern Shore of Maryland, Chester and Delaware counties of Pennsylvania, Philadelphia and towns between Camden and Salem, N. J. The program follows:

Auditorium, with Rev. J. H. Bell, the pastor, in charge—11 a. m., preaching by Rev. D. J. Russell, president of the Philadelphia and New Jersey Conference; 3 p. m., preaching by Rev. P. E. Robinson, president of the Baltimore Conference; 7.30 p. m., preaching by Rev. P. O. Hicks of Camden, N. J.

EVENING

AUG 28 1916

EPISCOPALIANS TO MEET OCT. 11 OUT IN ST. LOUIS

Forty-fourth General Convention First to Assemble West of the Mississippi.

MUCH IMPORTANT BUSINESS THERE

The forty-fourth triennial general convention of the Protestant Episcopal Church will be held this year in St. Louis, opening Wednesday, October 11. This is the first time that this gathering has been held west of the Mississippi. An outstanding feature of this convention will be the celebration of the fiftieth anniversary of the election to the episcopate of Bishop Tuttle, of Missouri, the oldest bishop of the church.

Each of the sixty-eight dioceses has already elected four clerical and four lay deputies; the twenty-three missionary districts have chosen their one lay and one clerical deputy; and the ten foreign jurisdictions will each have a representative. In addition to these six hundred clerical and lay deputies, one hundred and twenty-two bishops will be present.

The convention sits as two houses, the house of bishops and the house of deputies, each having a veto upon the other. Its primary object is to make laws for the Protestant Episcopal Church. Legislation takes the form of canons which are operative at once, and amendments of the constitution which require action by two successive conventions. The house of bishops fills vacancies in the missionary episcopate with the concurrence of the lower house.

In the house of deputies there are fourteen standing committees appointed by the president. There are also ten committees or commissions of the house of bishops. In addition, the joint commissions and committees of the two houses number thirty-six.

Among the important subjects now under consideration by these bodies are the relation of the Episcopal Church to other Christian communions; revision and enrichment of the prayer book; Christian education; the divorce problem; missionary organization; the election of a bishop for Negroes in the United States; and an adequate pension system for the clergy.

Both houses of the convention will meet in the Moolah Tempie, the sessions of the house of deputies being open to the public. For the past few years there has been a growing agitation against the exclusion of the press and public from the sessions of the house of bishops. A proposal to throw open the proceedings was defeated by a very narrow majority at the last general convention in New York, but there is every reason to believe that it will be successful this year.

Philadelphia

NEGROES IN THE CHURCH

Colored Suffragan Bishops Favored for Work in the South.

At the meeting of the Freedman's Committee of the Women's Auxiliary of the Diocese of Pennsylvania, yesterday morning, in the Church House, Mrs. G. Wolsey Hodge presided and spoke at some length of the great needs of the negro missions in the South. Bishop Rhinelander made an address on the status of the missions in Liberia and in this country, for which the committee is now doing splendid work. The Bishop of Liberia, he said, had recently died, and the Episcopal church had decided to send a committee to that country to see the conditions there, and to prescribe new activities. He referred to the recent discussion in the general convention on the appointment of negro bishops in localities where the negroes predominated and hoped that negro suffragan bishops would be appointed in order that the blacks as well as the whites would have representation in the church.

Rev. W. S. Claiborne, archdeacon of Sewanee, Tenn., told of conditions in the South. The negroes, he said, should be presided over and taught by white people, as had been proved by the success of the missionaries in the South, but they should now be represented in the government of the church, because of their increasing numbers. He favored the episcopacy being confined to white bishops, but indorsed Bishop Rhinelander's suggestion that negro ministers be made suffragans with the episcopal privileges among their own people, but subordinate always to the diocesan bishop. This solution of the question would, he said, prevent any bad feeling between the whites and blacks. The speaker told of the condition of many of the missions and schools of the South and urged the committee to continue its generosity in supporting them.

LOTT CAREY BAPTISTS MEET IN BALTIMORE

N. Y. Gate 8/31/16

BALTIMORE, Md. — Baptist ministers and laymen from a number of States are in the city attending the twentieth annual session of the Lott Carey Baptist Foreign Mission Convention, which convened at Sharon Baptist Church, the Rev. W. M. Alexander, pastor, Wednesday morning. The Woman's Auxiliary is also in session, with Mrs. J. H. Randolph of Washington presiding.

The president, the Rev. C. S. Brown, of Winton, N. C., delivered his annual address. It was a general review of race conditions, and also told of the work that the convention is now doing in West Africa and is in prospect in Haiti.

The Rev. P. C. Neal, president of the Co-operative Baptist Convention of Maryland; the Rev. W. I. Johnson; Warner T. McGuinn, a local attorney; Dr. F. N. Cardozo; the Rev. J. H. Taylor, president of the Maryland Baptist Missionary Convention; the Rev. J. G. Martin, Mason A. Hawkins and S. S. Booker, general secretary of the Y. M. C. A., were among those delivering welcoming addresses at the afternoon session. Responses were made by Dr. W. T. Coleman, Raleigh, N. C., and the Rev. W. J. Howard of Washington.

Reports of their work during the year were made by the Rev. G. E. Reed, Cheriton, Va., statistician; the Rev. J. H. Hughes, treasurer; the Rev. A. A. Graham, Virginia, auditor, and the Rev. W. M. Alexander, corresponding secretary.

The Rev. W. T. Johnson of Richmond, Va., preached the annual sermon at the evening session. Dr. Ernest Lyon, former American Minister to Liberia, gave an illuminating review of conditions there, and urged American interest in Liberian missions. The Rev. J. R. L. Diggs of this city will urge better support for Baptist schools and colleges this Thursday morning. Dr. W. H. Stokes of Richmond, Va., editor of *The Lott Carey Herald*, the Rev. C. C. Somerville of Portsmouth, Va., and the Rev. H. N. Jeter of Newport, R. I., will be among other speakers. Dr. A. M. Moore of Raleigh, N. C., will give observations of his Haitian visit at the afternoon session. The Rev. S. N. Vass will tell of the work of the American Baptist Publication Society and the Rev. M. A. Talley of Rocky Mount, N. C., will preach the annual sermon to the Woman's Auxiliary at night.

Hon. Walter F. Walker, secretary of public education for Liberia, will be among the speakers Friday.

There were but few changes in the officers for the ensuing year. The collections totalled $6,000 for the year.

The work of the Woman's Auxiliary was no less interesting than that of the men. Welcoming addresses were delivered by Mrs. E. L. Young, Miss Martha Booze, Mrs. M. J. Gross, Mrs. Mamie E. Jones and Mrs. D. G. Mack. Responses were by Miss Lelia Johnson, Mrs. Thomas H. Felton and Mrs. G. H. E. Robinson. The corresponding sec-

Church—1916

EVE. TRANSCRIPT

ss: Boston, Mass.

MAY 17 1916

The Methodist Episcopal General Conference has adopted the plan for union of the two great branches, North and South amid great and hopeful enthusiasm, and though the action taken is merely preliminary, it will undoubtedly be followed by definite proceedings of unification. Presiding Bishop Cranston of the Methodist Episcopal Church, and Bishop Hendrix of the Methodist Episcopal Church South, shook hands on the stage of the great conference at Saratoga in token of the union; and as the only bar to the joining of the churches, the race question, is removed by the action of the conference, there is no reason why the long-desired fusion shall not be consummated. The colored churches of the North are to be set off into separate conferences under separate episcopal supervision, so that their members will not enter the general conferences on terms of equality, to afflict the Southern members. This is a sacrifice of a principle, so far as the Northern members are concerned, for most of them believe in one church, one communion, for Christians, regardless of race or condition. But since the colored Methodists are strongly inclined to segregate themselves, apparently preferring their own communion to a mixed one, and as the advantages of union of the two great branches of the church are very great, it is apparent that the conference has adopted the wisest course.

EVENING GLOBE

New York City

EPISCOPALIANS MEET OCT. 11

Prayer-Book Revision and Remarriage of Divorced Important Subjects.

Arrangements are announced here for the forty-fourth triennial general convention of the Protestant Episcopal Church, which will be held in St. Louis, beginning Oct. 11, to continue for the greater part of three weeks.

Among the important subjects which will come before the convention are reports from commissions which have been sitting for the past three years drawing up proposals for the revision and enrichment of the prayer book, stricter laws for dealing with the question of remarriage of divorced persons, and the provision of a bishop to have special oversight of work among the Negroes. Bishops will also be elected for South Dakota, western Colorado, and Liberia.

Among the number of special features of the convention there will be an opening sermon by the Right Rev. Sylvester Tuttle, bishop of Missouri, who is the senior prelate of the Episcopal Church and who this year celebrates the fiftieth anniversary of his election to the episcopate.

Another notable event will be the triennial service of the Woman's Auxiliary to the Board of Missions, which is to be held in Christ Church Cathedral Oct. 12. At this service will be presented the women's missionary offering, which three years ago amounted to $265,000. It is expected that this amount will be exceeded this year.

An entirely new feature will be the staging of a pageant of the church in the Coliseum, a building seating 14,000 people. The pageant will present in pictorial form the main events in the history of the church. Over two thousand persons will take part.

The general convention is composed of the House of Bishops and the House of Deputies, which sit separately, with each having a veto on the other. There are now in the church 122 bishops, and they will all be in attendance with very few exceptions due to the infirmities of age. Bishop Vincent of southern Ohio is chairman of the house, and the secretary is the Rev. Dr. Samuel Hart of Middletown, Conn.

The House of Deputies consists of an equal number of clerical and lay members, and has a membership of 510. Each of the sixty-eight dioceses of the United States is entitled to send four delegates of each order and the twenty-three domestic missionary districts are represented by one clergyman and one layman, as are also the ten foreign missionary districts. The president of the house is the Rev. Dr. Alexander Mann, rector of Trinity Church, Boston, and the Rev. Dr. Henry Anstice of New York is secretary.

Most of the meetings will be held in Moolah Temple. The churchmen of St. Louis have raised $25,000 for the entertainment of the delegates. In addition to the official representatives, some thousands of church people will be in attendance from every state in the Union and from Cuba, Porto Rico, Honolulu, the Philippines, Mexico, China, Japan, and Africa.

The Archbishop of Canterbury has appointed Bishop Worcester and Bishop Montgomery, formerly Bishop of Tasmania, to represent the Church of England at this convention, and the Canadian Church will send Archbishop Thornelow to convey the fraternal greetings of the Dominion of Canada.

AMERICAN

Baltimore, Md.

JUN 25 1916

A WORTHY CAUSE.

Religion is without regard for race or condition. In the early chapters of the Acts of the Apostles appears the name of a leader in the early group of Christian disciples who was of the colored race. He is referred to as "Simon, commonly called Niger." From the very earliest then, the Church has been glad to number among its leaders men of the black race. It is certainly so today. Appeals for aid from deserving colored sources are appeals that merit the widest attention. One of these of the undoutedly worthy type is that of the Bethel A. M. E. Church for aid in saving their structure, which must be lost unless $75,000 can be raised.

Poor in this world's good, but rich in the values of the kingdom, the intelligent, self-respecting, lawabiding and sincere membership of the colored churches of Baltimore are deserving of the sympathetic helpfulness that the nature of their religious labors bespeak for them. The average of education, intelligence and character among the colored population of Baltimore shows the wide effects of poular education and general religious culture—this condition is one of wide social importance for the city. Hence the appeals made by this church to carry on its wide work, are pleas that should touch a responsive chord in the hearts of the wealthy, particularly those who control funds that are administered in behalf of the uplift and encouragement of worthy religious and social enterprise. The edifice which houses a variety of useful religious enterprises and for which appeals are made, was formerly St. Peter's Protestant Episcopal Church before the colored people acquired it.

Memphis, Tenn.

NEGRO BAPTISTS TO MEET.

Important Conferences Will Be Held During Next Three Days.

The meeting of the negro Baptist preachers, announced in a previous issue of this paper, will be held today at 3 o'clock at the First Baptist Church, St. Paul Avenue, of which the Rev. T. O. Fuller is pastor.

The principal object before the meeting will be the laying of plans for the Bible and missionary conference to be held in this city by the leaders among negro Baptists the latter part of January.

After completing the arrangements for the conference, the ministers will doubtless consider some plan for instructing their people in matters of economic living, in view of the unusual prosperity among them, due to the high price of cotton. The masses will be urged to husband their resources, lest a rainy day in the future should find them in want. The matter of emigration of the negroes from the south may also claim the attention of the preachers, who are the recognized leaders of their race.

Addresses will be delivered by Revs. T. J. Searcy, Sutton E. Griggs, R. J. Petty, A. L. Bartlett, W. W. Whitton and Dr. Condell of London, England.

At 8 o'clock p.m. the board meeting of the auxiliaries of the West Tennessee Baptist Association will be opened. This meeting will be in charge of Rev. A. Parr of Brownsville, Tenn.; L. C. Moore and Florence P. Cooper of Ripley, Tenn.

The opening sermon will be preached tonight by Rev. J. W. Ribbins of the Gilfield Baptist Church. Friday morning there will be blackboard exercises on "Sunday School Work" by Rev. T. O. Fuller. Friday afternoon the blackboard exercises on "Woman's Work" by Ella D. Davis. The blackboard exercises at night will be conducted by Lucy E. Campbell on "The B. Y. P. U. Work." Sermon by Rev. Wm. G. Bivens, D. D. There will be a mass meeting Sunday afternoon. The principal address will be delivered by Rev. A. Parr, Brownsville, Tenn., subject, "The Ideal Christian Worker." Music by Pisgah [illegible]

World

GOOD COLLECTIONS TAKEN.

Riverside Baptist Association Hears Inspiring Addresses.

Friday the various auxiliaries of the Negro Riverside Baptist Union Association occupied the morning and afternoon sessions in transacting all unfinished business and making final reports.

The Sunday school convention and B. Y. P. U. convention, after devotional exercises, held their last sessions, respectively, during the morning hours.

The afternoon session was devoted to reading papers from many churches of the association, short talks from visitors, installation of officers, reports from missionaries and committees.

The evening session of the association was opened with devotions. The chorus rendered a song service.

The annual address of the moderator, Dr. R. B. Robert, was delivered. Among other things, he said "that the negro in a large measure is a hindrance to his own progress. There are only a few who are willing to trust each other. But every day we are overcoming these great difficulties and we hear the tramping of millions, marking time, preparing for the forward march."

Rev. Benjamin J. Perkins, presiding, introduced T. H. Hayes, undertaker, who spoke along the same lines as did Moderator Robert, who had already created a deep interest. The speaker said that the negro must make his place by meeting condition and competition.

Dr. T. O. Fuller, president of Howe Institute, spoke enthusiastically of the work being done by the Riverside Baptist Association.

After the general collection had been taken the total amount of money raised to the close of the Friday evening session was $839.01.

POST

Chicago, Ill.

SEP 4 1916

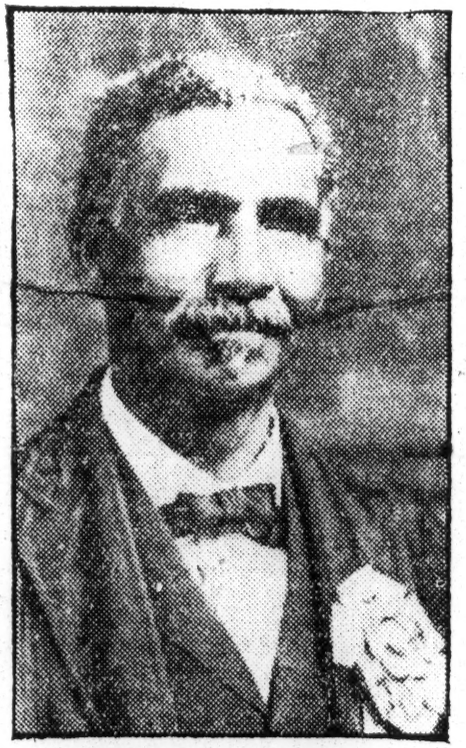
Episcopal Commission Fails to Agree on Question Affecting Negro Bishops

NEW YORK, Sept. 4.—A joint commission of clergy and laymen appointed at the last triennial general convention of the Protestant Episcopal Church to consider the proposal to have negro bishops at large to supervise negro churches, has failed to agree and has prepared two opposing reports for the next general convention, beginning Oct. 8 at St. Louis.

The majority report recommends the establishment of a separate racial district for negroes i nthe South, relieving bishops of southern dioceses of further jurisdiction over the thousands of negro members of the church, and the election and consecration of a negro bishop or negro bishops at large. The minority report recommends instead that some southern diocese soon shall take advantage of its present right according to the canons of the church to elect a negro suffragan bishop to serve under the white bishop of the diocese.

The dissenting report suggests that the system proposed by the majority will inevitably tend to weaken in the white man the sense of responsibility for the negro.

Head Negro Baptists



REV. DR. E. C. MORRIS

Elected President of Negro Baptists for Two [illegible] Consecutive Time.

RECORD

Fort Worth, Texas

NEGRO SUNDAY SCHOOL CONVENTION ENDS HERE

The last day of the Dallas district Sunday school convention of the northeast Texas conference of the A. M. E. church closed Saturday with speeches from the following: Drs. Bluitt, Tilden McDaniels and W. M. McDonald, Judge Amos Wells, Profs. Harlee, Starks and Kinchon, and A. S. Jackson, commissioner of education.

A paper on "How to Build Up a Sunday School Financially" was read by one of the delegates from Russelville. There was also a paper on "How to Best Build Up a Sunday School Numerically," read by one of the delegates from White Rock.

Sunday there will be services at Allen chapel all during the day.

NORTH AMERICAN

Philadelphia, Pa.

SEP 27 1916

EPISCOPAL WORKERS AMONG COLORED PEOPLE IN SESSION

The thirty-second annual conference of Church Workers in the Protestant Episcopal Church Among Colored People in the United States held its opening session in the St. Michael and All Angels' Church, Forty-third and Wallace streets, last night. The conference will continue three days. The sessions will be presided over by Archeacon Henry L. Phillips. One hundred and fifty delegates from all sections of the country are in attendance. The address of welcome was delivered last night by Bishop Rhinelander.

The big issue before the conference this year is the recommendation of the election of a negro bishop at the general convention of the Protestant Episcopal Church, which convenes in St. Louis, October 11. This will be discussed at the afternoon session on Thursday.

TRIBUNE

New York City

AUG 21 1916

WILL HONOR BISHOP TUTTLE

Protestant Episcopal Convention Opens October 11.

The forty-fourth triennial general convention of the Protestant Episcopal Church will open in St. Louis October 11. Delegates will join in the celebration of the fiftieth anniversary of the election to the episcopate of Bishop Tuttle, of Missouri, the oldest Bishop of the American Church.

Six hundred clerical and lay deputies will attend and 122 bishops. The convention is divided into the house of bishops and the house of deputies. Both will meet in the Moolah Temple. The sessions of the house of deputies will be open to the public.

Among the important subjects now under consideration by these bodies are the relation of the Episcopal Church to other Christian communions, revision and enrichment of the prayer book, Christian education, the divorce problem, missionary organization, the election of a bishop for negroes in the United States and an adequate pension system for the clergy.

EVENING POST

New York City

OCT 26 1916

RACIAL EPISCOPATE SOLUTION.

House of Deputies Takes Step to Empower Provincial Synods.

ST. LOUIS, October 26.—The House of Deputies of the Protestant Episcopal general convention to-day adopted an amendment to the constitution, authorizing provincial Synods to elect suffragan bishops for any diocese in the province to have authority over any particular race. The amendment, if it is adopted by the House of Bishops and approved by the next general convention, will be a solution for the present of the problem of racial episcopate, which has been urged particularly because of the negro parishes in the Church. The suffragan bishop would be under the direction of the diocesan bishop.

Opposition to the amendment was voiced in the House of Deputies to-day on the ground that a negro never could be "a father in Christ to negroes." In reply, it was urged that as there are negro clergymen, there was no valid objection to negro bishops for negroes.

The House of Deputies in considering prayer-book revision adopted the prayer of George Washington, when he gave up the command of the Continental Army as a prayer for our country."

GAZETTE

AUG 13 1916

HEADS NEGRO LAYMEN

M. G. Washington Re-elected President —Last Session Today.

M. G. Washington of Little Rock was re-elected president of the Missionary Baptist's Laymen's Movement, negro, at the third day's session held yesterday morning at the Arkansas Baptist College, Sixteenth and High streets. Other officers elected were: C. E. Shanks, Pine Bluff, first vice president; J. F. Smith, Wampoo, second vice president; J. J. Gleeden, Marianna, third vice president; R. B. Brown, recording secretary; D. E. Brooks, corresponding secretary; W. S. Jones, treasurer; J. E. Drew, Helena, state organizer; J. D. Walker, Arkadelphia, missionary; J. C. Tyson, vice president at large, and J. H. Shell, auditor.

The morning session was opened with a discussion of means for raising money for Arkansas Baptist College. All money collected during the present meeting will go toward paying the mortgage on the college.

The closing session will be held at 3 o'clock this afternoon with a mass meeting at the college. Special music will be furnished by a male chorus under the direction of George Carter, the Big Four quartet and the First Baptist church choir. Mayor Taylor will be the principal speaker this afternoon.

RECORD

Philadelphia, Pa.

Christian Association.

OVATION TO NEGRO LEADER

New England Baptist Convention Honors Its President.

President Rev. W. Bishop Johnson preached his annual sermon to the delegates attending the forty-second annual session of the New England Baptist convention, in Cherry Memorial Church Sixteenth and Christian streets, yesterday.

Aside from the sermon, the tribute paid to President Johnson by the delegates was the most interesting feature of the program of the day. A resolution was adopted commending him for his 40 years of ministerial labor. The resolution called attention to his 35 years' pastorate at the Second Baptist Church, in Washington. The delegates voted a gift of one dollar for each year of service.

The report of the committees on new members shows that 17 new church organizations have been affiliated with the convention at this session. A new institution of learning, known as the Northern University for the education of Negro Baptist, is the result of the work done by the educational committee during the year.

Combined Sunday school services were held at 3 o'clock in the Second Baptist Church, Nicetown. A fund for the relief of ministers' widows was raised. The convention will adjourn today.

Nashville, Tenn.

TEN THOUSAND NEGOES ATTEND

Special to the Banner.

Savannah, Ga., September 9.—Ten thousand negroes listened to the annual address of Dr. E. C. Morris, delivered before the National Baptist convention in session here, attended by 6,280 delegates from all parts of the country. Following the address the following officers were elected:

E. C. Morris, president; W. G. Parks, Philadelphia, vice-president; R. B. Rudson, Selma, Ala., secretary; A. J. Stokes, Montgomery, Ala., treasurer; Prof. M. M. Rodgers, Dallas, Tex., auditor; W. J. Latham and T. G. Ewing, attorneys.

Dr. Morris said in part:

"Perhaps the strongest and most influential Christian organization in the South is the Southern Baptist convention.

"To have the leading white men of the South who are allied with the Baptist denomination in co-operation with the negro Baptists of the United States in missionary work and their many churches contributing to the support of our missionaries awakens an interest among the many thousands of white Christians in the South in the future well-being of the negroes which could not be preached as well in any other way."

Last night Dr. Robert R. Moton, principal of Tuskegee Institute, delivered an address in which he urged the white people to protect life and property, furnish the negroes with good schools and good teachers and there would be no trouble about keeping them in the South.

RECORD

Philadelphia, Pa.

AUG

NEGROES TO BUILD TEMPLE

Church of God and Saints of Christ Plan Memorial to Bishop.

As a fitting prelude to the celebration of the fifteenth anniversary of the founding of the Church of God and Saints of Christ, which begun yesterday, Bishop J. W. Crowdy announced that plans had been completed for the erection of a new house of worship. The new church is to be a memorial to the late Bishop W. S. Crowdy, founder and first bishop of the church, and is to be erected at a cost of $125,000, in the vicinity of the present place of worship, Fitzwater street above Broad street. There is also to be an orphanage established in connection with the church, to be known as the W. S. Crowdy Orphanage.

The new house of worship is to be erected after the plan of the ancient Solomon's Temple, the first and only one of its kind in this country. The Church of God and Saints of Christ Tabernacle No. 1 was started in this city 15 years ago at the instance of the late Bishop W. S. Crowdy, with 150 members. Its present membership is 2500. The head of the church purchased a large farm in Virginia, and then followed the establishment of a chain of produce stores in this and other cities. In this city in the vicinity of the church a dry goods store, restaurant and barber shop, printing office and a coal yard were established under the auspices of the church.

Commercial Appeal

Memphis, Tenn.

WOULD AID COLORED MEN.

The Christian Brotherhood of the Tabernacle Baptist Church (colored), of which W. W. Johnson is president, will meet Sunday morning at the close of the morning service for the purpose of arranging a campaign to bring the younger element of negro men of the city together so that they may get the benefit of the Y. M. C. A. swimming pool and gymnasium at the negro institutional church being erected by that congregation.

Special attention is to be given to the matter of reducing the crime rate among the negroes by surrounding them with good influences on the order of the white Y. M. C. A. and Y. M. H. A. A special sermon will be preached at 11 o'clock Sunday by Dr. Sutton E. Griggs, the pastor, from the subject, "Without the Camp," which will be the fifth sermon of the series on applied Christianity. The series is attracting much attention among thoughtful colored people, and much good in the way of imparting higher ideals is being accomplished, it is said.

GAZETTE TIMES

Pittsburg, Pa.

OCT 5 1916

NEGROES ELECT OFFICERS.

Wilkes-Barre was selected as the place of meeting for the next annual convention of the State Negro Baptists Young Peoples Christian Union, in session in the Shiloh Baptist Church, Thirty-ninth and Miffin streets. These officers were elected: President E. H. Newman, Pittsburgh; vice presidents, Adolph Lewis, Philadelphia; Lewis Wilson, Washington, Pa.; J. R. Garnett, Steelton, Pa.; L. J. Richardson, Homestead, and C. F. Dingus, Philadelphia; recording secretary, Miss Nannie B. Jordan, Uniontown, Pa.; assistant recording secretary, Mrs. Sarah Smith, Pittsburgh; corresponding secretary, E. C. Alexander, Pittsbugh; treasurer, Vernon Simpson, Homestead.

ITEM

New Orleans, La

4000 Assemble at Big Negro Revival

Four thousand persons attended the negro city wide revival, Tuesday night, Prof. Dowden led in a song service and the choir of a hundred voices sang as only negroes can sing in meetings of this kind.

Dr. J. A. Gearhead, pastor of the Louisiana avenue Methodist Episcopal church, South, spoke.

One hundred and seventeen "hit the trail."

On the platform Tuesday were Revs. Henry Butler, J. H. McMullen, F. T. Chinn, E. L. Brown, B. Poter, W. L. Douglas, S. H. McGhee, John McKee, Robert Jones, T. W. Robinson, T. F. Robinson, A. Robinson, T. A. Jackson, A. Hubbs, Chas, Melvin, G. W. Hankins, and Mrs. Francis Joseph-Gaudet.

Wednesday night is men's night.

Thursday night, Rev. Chinn will preach "After the Ball is Over."

REGISTER

MOBILE ALA

AUG 27 1916

BISHOP CAMPHOR TO PREACH TO NEGROES

Bishop A. P. Camphor will conduct the worship and preach the sermon at the morning service of the Warren-street Methodist Church, according to an announcement by Rev. G. W. Lewis, the pastor, last evening. He will deliver an inspirational lecture at the same church Monday evening. Rev. Mr. Camphor is one of the best-known negro religious leaders of the South. He was elected bishop at the recent general conference of the A. M. E. church held in Saratoga, N. Y.

Church – 1916

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Eutawville—I. F. Gillison.
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Ridgeville—G. W. Hill.
Trinity—S. W. Ladson.
Ebenezer—P. R. Woolfe.
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TENN. ANNUAL CONFERENCE.

Memphis District—J. H. Grant, P. E.

Avery Chapel—Supply temporarily, J. A. Lindsay.
Mt. Sinai—T. J. Young.
Greenwood—D. A. Motely.
Lucy Circuit—Wm. Oliver.
Benystown—R. B. Vann.
Onito Circuit—G. B. Saunders.
Old Tylor—R. B. Rhodes.
Brown's Chapel—U. S. Waterford.
New Chelsea Miss.—S. T. Brown.
Klondyke—R. B. Kimbro.
St. Elmo—E. A. Epps.
Lee Mission—C. C. Collins.
Ramsey Miss.—J. W. Williams.
Fulton Miss.—T. J. Askew.
Egypt Center—John James.
Conference Missionaries—B. Thielkeld, A. T. M. Taylor, J. H. Prince, D. Dandridge.

South Memphis District—C. H. Shelto, —Supply.

St. Andrews—J. S. Lee.
Providence—M. T. Cooper.
New Tylor—W. F. Dangerfield.
Arlington Circuit—J. W. Thompson.
Friendship Circuit—T. C. Murcherson.
Mt. Zion—W. H. Shelby.
Wayman Miss.—Wm. McCoran.
Ward's Chapel—J. S. Stokes.
Allen Chapel—S. D. Hayes.
Gilchrist—Wm. Smith.
Brunswick Circuit—C. C. Gray.
Bethel—S. W. G. Wilson.
Williston Circuit—L. P. Swain.
Saulsbury Circuit—J. H. Hunt.
Lagrange Circuit—J. S. Webster.
Douglas Miss.—J. W. Warden.
McCully Circuit—R. A. Kirk.
Presidiot Island Miss.—D. C. Bernard.
Union Miss.—G. S. Smith.
Germantown Circuit—Jas. Winston.
Etta Miss.—Daniel Perry.
Carnegie Miss.—A. W. Wade.
New Chicago Miss.—Wm. Brown.
Missionaries—C. D. Webb, C. P. Blackman.

Union City District—J. W. Pickett.

Brown's Chapel, Union City—T. W. Stephens.
St. James, Memphis, Tenn.—E. M. Moore.
Mumford—J. R. Dovy.
Covington—W. P. Bell.
Dyersburg Miss.—C. Johnson.
Rives—H. G. Killelbrew.
Woodland Circuit—A. Vann.
Hickman Circuit—R. Grief.
Lake County and Obion—W. E. Edwards.
Pierce Circuit—T. G. Hadden.
Humboldt Circuit—Wm. Brock.
Jackson—J. B. Lindsay.
Lexington Circuit—E. A. Miller.
Parsons Circuit—R. L. Dent.
Brownsville Miss.—G. H. Voss.
District Missionaries—B. R. Askew, Mrs. J. J. Johnson and Mrs. J. A. Bennett.
E. O. Woods transferred to North Alabama Conference.

REV. W. H. SHELBY,
Secretary,
West. Tennessee Conference.

Church - 1916

NEGRO CONGRESS ENDS.

Inspiring Addresses Mark Sessions of Closing Day.

No greater religious gathering among negroes has ever been held in Tennessee than that being held this week in Memphis by the National Baptist Sunday School and B. Y. P. U. associations.

The younger element of the race thoroughly trained in the schools both religious and sectarian, has taken the front rank in the development of the religious life of the race. Colleges and theological seminaries are found in many of the southern states, supported by individual donations and educational societies, and these schools are largely responsible for the moral and religious discipline that so unmistakably marks the progress of the negro in this country.

The morning session yesterday morning was largely attended by Sunday school superintendents and teachers and B. Y. P. U. representatives.

Dr. J. T. Brown of Florida opened the day's programme with a "chart talk" on "Christ the King." The lecture and illustrations evinced close study an preparation and was heartily received by the hearers.

During the Bible study period Rev. D. W. Cannon, the newly-elected president of the congress, gave a running commentary or exposition on "The Gospel of Luke." The lecture was interesting, instructive and inspiring

The Sunday school period was taken up largely by a lengthy, well prepared talk on "The Mind of Our Pupils," by Dr. W. H. Coke, Tennessee. The effort was a genuinely psychological one, and showed that the speaker has a thorough knowledge of the operation of the human mentality.

Rev. T. L. Ballon talked interestedly on "Financing the Kingdom," one of the most important season topics of the congress.

The home missionary period was consumed by Rev. Jos. A. Booker and Frank C. Long, Arkansas, on "The Preparation and Delivery of Sermons and Correlated Topics," especial stress being laid on the written and oral sermon.

"What the Sunday School Is" was the title of a paper read by Lizzie Drane. The paper attempted to show the composition, the sphere and the importance of the Sunday school in the body politic.

The following named officers elected for the ensuing year were installed with the usual formalities:

Rev. D. W. Cannon, Georgia, president; Dr. W. M. Jernigan, District of Columbia, vice president-at-large; J. F. Kersh, Oklahoma, W. M. Coke, Tennessee; J. E. Evans, Louisiana; G. W. Robinson, Texas, vice presidents; H. T. Simms, Mississippi, recording secretary; Bessie Rivers, Georgia, assistant recording secretary; W. H. Moses, Texas, corresponding secretary; S. B. Butler, Kansas, treasurer; E. L. Pond, Alabama, statistician.

During the noon hour the congress visited the spot in this city upon which is being constructed the Institutional Baptist Church by the membership of the Tabernacle Baptist Church, of which Dr. Sutton E. Griggs is pastor. Visits were also made to Howe Institute and other points of interest in the city.

The afternoon session was opened by the reading of a paper entitled "Life," by Ruth Stokes, followed by another paper by Lillian Williams on "Missionary Qualifications." Mabel E. Thompson of Greenville, Miss., gave a reading entitled "Uncle Aleck's Bad Folks."

"There Will Be No Alps" was discussed by Prof. B. H. Barnes, Tuscaloosa, Ala. Miss Alice Cushing, white missionary from Nashville, continued her missionary talk on Paul, discussing her third missionary journey. Miss Cushing enforced her lecture by the use of a missionary map, giving the outline of the great missionary's journey.

Dr. Sutton E. Griggs of the Tabernacle Baptist Church, this city, gave a very lucid review of the history of the negro race in this country, touching at length upon the troubles that have arisen among the Baptists and offering a remedy for the same. Literatude written by Rev. Griggs was sold and given away relating to conditions existing in the negro Baptist ranks.

The congress will close tomorrow night. The visiting preachers will speak in the local Baptist and Methodist negro churches this morning and tonight.

RECORD

Philadelphia, Pa.

MAY 28

LINCOLN DAY FOR NEGRO

Freedman's Anniversary Celebration Sanctioned by Methodists.

Saratoga Springs, N. Y., May 27.—An annual Freedman's Aid Day, to be celebrated by emphasizing in the churches of the denomination the desirability of additional religious work among negroes, was authorized by the Methodist General Conference today. It was suggested that it be observed on the Sunday nearest to Lincoln's birthday.

A step toward the unification of all appeals to funds for departmental work was taken by the adoption of a report giving the commission on finance power to arrange details of campaigns in behalf of connectional boards.

To make certain the payment of salaries to pastors and district superintendents the Conference adopted a report requiring that there be set aside by the stewards of each district a quarterly "pay-up day," by which salary, episcopal support and aged clergymen pension fund obligations shall be met in full.

DISPATCH

St. Paul. Minn.

PLAN COLLEGE FOR NEGROES

Baptists Take Steps to Found Institution for Theology Students.

(By Associated Press.)

Kansas City, Mo., Sept. 8.—First steps toward the founding of a college to educate young negroes for the Baptist ministry, to be located somewhere in the South, were taken here today by the national Baptist convention in thirty-sixth annual convention. Fifty thousand dollars was subscribed.

Business and Professional Directory

Nashville Globe 7-16

What the Negro in Greater Nashville is doing for Himself and the City—Who they are—Where to find them—What they are doing—If they are doing Business in Nashville they will be found in these Columns. Complied exclusively for the Nashville Globe.

One Cent Savings Bank, 411 4th avenue, North, Phone M. 1951. Oldest Negro bank in Tennessee. Save and be safe. R. H. Boyd, President; J. C. Napier, cashier; C. N. Langston, assistant cashier.

People's Savings Bank and Trust Co., 410 Cedar street. Your patronage solicited. Call and receive a small steel bank. J. B. Singleton, president; W. D. Hawkins, cashier.

* * *

REAL ESTATE DEALERS.

W. B. Gary, 424 1-2 Cedar street.

T. Clay Moore, 412 1-2 Cedar street.

W. H. Oden, 411 1-2 Cedar street.

Star Realty and Investment Co., 410 Cedar street. Incorporated. We sell the earth, build, repair and collect rents. Phone M. 2554.

* * *

UNDERTAKERS.

W. H. McGavock & Co., 413 Fourth avenue, N., Undertakers and Embalmers. Phone M. 1277.

Taylor & Co., 449 Fourth avenue N. Funeral Directors and Embalmers. Autos and carriages for hire. Phone M. 895.

See A. N. Johnson, 422 Cedar street. The last thing you do for your loved ones, do it right.

Harris & Ramsey Undertaking Co., 1124 Cedar street. Funeral Directors and Embalmers. Polite and sympathetic to all. Phone M. 308.

* * *

GROCERS.

J. O. Gibson, 1017 Twenty-first avenue, N. Staple and fancy groceries. Phone M. —.

I. E. Green, 821 Sixteenth avenue, N., 1625 Patterson street, 1801 Jefferson street. Staple and fancy groceries. Phone M. —.

Lewis Harriway, 14 Liberty street. Staple and fancy groceries. Phone M. —.

Mrs. Maggie Hill, 1434 Twelfth avenue, South. Staple and fancy groceries. Phone M. —.

J. C. Hollins, Gallatin Road West of Evergreen. Staple and fancy groceries. Phone W. —.

Mrs. Fannie Hopper, 1013 N. 8th street. Staple and fancy groceries. Phone —.

Henry Jackson, 17 Lafayette street. Staple and Fancy groceries. Phone —.

Mrs. Callie James, 925 Ewing avenue. Staple and fancy groceries. Phone —.

Andrew Johnson, 808 Tenth avenue, S. Staple and fancy groceries. Phone —.

Bose Johnson, 1019 Fourteenth avenue, North. Dealer in gorceries and vegetables.

Marshall Keeble, 2005 Jefferson street, 1608 Hamilton street. Staple and fancy groceries.

Edward Liner, W. S. Brick Church Road, 2 1-2 miles N. Staple and fancy groceries.

Lewis Lyttle, 811 Nineteenth avenue, N. Staple and fancy groceries.

Benj. Majors, 75 1-2 S. Fairfield st. Staple and fancy groceries.

W. H. Patton, 1267 East Hill street. Dealer in staple and fancy groceries, cigars and tobacco. Phone M. 3194.

S. F. Peyton, 67 Robertson street. Staple and fancy groceries.

S. P. Phillips, 326 N. Seventh street. Staple and fancy groceries.

Isaac Price, 4015 Clifton Road. Staple and fancy groceries.

R. L. Richardson, 1015 Sixteenth avenue, N. Staple and fancy groceries.

A. S. Rucker, 1023 Fourteenth avenue, N. Groceries, vegetables, wood and coal. Phone M. 2298.

T. H. Rucker, 1029 Twenty-first avenue, N. Staple and fancy groceries.

W. D. Rucker, 451 Eighth avenue, N. Staple and fancy groceries. Phone M. 4682.

Mrs. Donia Smith, 600 S. Seventh street. Staple and fancy groceries.

W. M. Smithson, 1732 Thompson Staple and fancy groceries.

Stockell Brothers, 120 N. Sixth street. Staple and fancy groceries.

Ellis Thomas, 435 Ninth avenue, N. Staple and fancy groceries.

Solomon Taylor, 1905 Cedar street. Staple and fancy groceries.

W. M. Tisdale, 936 Morrison street Staple and fancy groceries.

D. D. Venable, 19 Trimble street Staple and fancy groceries.

James Watkins, 1038 Ivy street Staple and fancy groceries.

Charlie Webb, 13 Liberty street. Staple and fancy groceries.

J. N. Wells, 304 Twelfth avenue, N. Staple and fancy groceries.

Benj. Winton, 1207 Twelfth avenue, S. Staple and fancyg roceries.

W. M. Young, 917 Sixteenth avenue, N. Staple and fancy groceries.

VA. ANNUAL CONFERENCE

Journal & Guide 4/15/16

FIFTIETH ANNUAL SESSION HELD IN RICHMOND A GREAT MEETING.—DELEGATION WELL ENTERTAINED.—MANY HEAR BISHOP COPPIN.

(Staff Correspondence.)

Richmond, Va., April 10.—The Fiftieth annual session of the Virginia conference held in Richmond last week, was from every standpoint, the grandest meeting of its kind ever held by the denomination since its organization fifty years ago. Dr. S. S. Morris and his official staff deserve great praise for the manner in which the big delega[illegible] was cared for [illegible] was a g[illegible] Richmond, Hatcher; St. Mark's, (Norfolk), S. W. Fuqua; Oceana, T. W. Cotton; Princess Anne, Jos. H. Duckett; Phoebus, D. F. Gladney; Norfolk, Circuit, Cornelius Moore; St. James,

(Norfolk), J. J. Mainor; Newsome, C. E. Lark.

ROANOKE DISTRICT—Dr. Geo. R. Jones, P. E.; Mt. Zion, (Roanoke), Dr. Geo. C. Taylor; Cavespring, J. E. Harris; Bedford City, Geo. E. Harrington; Lynchburg, A. L. Scruggs; Charlotte, (to be supplied); Boydton, S. W. McKethan; Harmony, P. W. Lee; Danville, Dr. I. Ewer; N. Danville, John M. Dent; Chatham, John Randolph; Martinsville, W. J. Miller; Ferrum, Jacob Smith; Rocky Monut, D. V. Young; Boone Mill, W. J. Robinson; Salem, J. L. Jones; Blacksburg, A. J. Nixon; Ivanhoe, J. C. Mackey; Red Bluff, G. B. Shaw; Maxmeadows, (to be supplied); Wytheville, Wm. H. Thomas; Abingdon, Jas A. Valentine.

STAUNTON DISTRICT—Or. John H. Ross, P. E.; Staunton, O. E. Bumgardner; Waynesboro, E. W. Hollands; Harrisonburg, K. J. Billups, Jr.; Harris Creek, W. L. Foust; Prospect, R. T. Leake; Farmville, W. W. Roberts; So. Richmond, R. T. Watkins; Berryville, R. A. Mays; Summit Point, Clifford Jeter; Winchester, John R. Augustus; McDowell, H. B. Collins; Bethel Mission, Geo. Pendleton.

ATLANTA GEORGIA CONFERENCE

Griffin District—Rev. D. H. Porter, Presiding Elder.

Griffin—Rev. T. J. Linton, Griffin, Ga.

Thomaston—S. D. Hall, Thomaston, Ga.

Trinity—F. L. Wiley, South Atlanta, Ga.

Zeigler—J. F. Baker.

Thomaston Circuit—J. H. McFarlin, Thomaston, Ga.

Zebulon Circuit—A. L. Shaw, Griffin, Ga.

Hampton Circuit—W. C. Criddell, Hampton, Ga.

Yatesville Circuit—B. J. Arnold, Thomaston, Ga.

Neal Circuit—S. R. Buckner, Neal, Ga.

Pamona Circuit—H. D. Gorman, 181 Piedmont ave., Atlanta, Ga.

Gatlin Mission—E. A. Brazier, Thomaston, Ga.

Woodbury Mission—J. E. Drake, Griffin, Ga.

Brooks Mission—A. B. Touchstone, Griffin, Ga.

Dunn Chapel—I. Dunn, Griffin, Ga.

Concord—L. W. Ogletree, Jr., Griffin, Ga.

Delray—A. W. Walker, Griffin, Ga.

Orchard Hill—To be supplied.

Atlanta District—Rev. J. A. Hadley, Presiding Elder.

Big Bethel—F. R. Simms, 4 Gartrell street, Atlanta, Ga.

Cosmopolitan—J. R. Talifarro, 272 Vine street, Atlanta, Ga.

Decatur—W. A. Austin, 12 Cooper street, Decatur, Ga.

Conyers—J. H. Robinson, Conyers.

Lithonia—J. H. Hall, Lithonia.

Turner Monumental—To be supplied.

St. Phillips—R. J. Jefferson, 44 Oliver street, Atlanta, Ga.

Turner Chapel—Horace Williams, 161 Rockland street, Atlanta, Ga.

St. James—J. W. Langster, 338 Chestnut street, Atlanta, Ga.

St. Mark—J. T. Richards, Atlanta, Ga.

University Chapel—D. H. Sims, Morris Brown, Atlanta, Ga.

Rockdale Park and Blantown Circuit—J. J. Davis.

Stone Mountain—H. J. Peeples, Stone Mountain, Ga.

Scottdale Mission—A. H. Harden, Atlanta, Ga.

Edgewood Mission—L. Oliver, Atlanta, Ga.

Pleasant Grove Mission—A. T. Williams.

Flipper Chapel—A. U. Freeman, Atlanta, Ga.

Dover Street—S. M. Harper.

Howell Station—S. D. Green.

North Jackson Street—To be supplied.

St. Peter's—G. W. Young, Atlanta, Ga.

Orme Street—F. D. Lowe.

Adamsville—R. T. O'Neal, Atlanta, Ga.

Collier Street Mission—H. G. Jackson.

Grove Street Mission—T. W. Irby.

Lithonia Mission—J. L. Lemon, Lithonia.

Professor of Theology—D. R. Fobbs, Morris Brown College, Atlanta, Ga.

District Sunday School Organizer—P. W. Williams.

Newman District—F. L. Fleming, Presiding Elder.

Newman Station—C. A. Moore, 12 Annie street, Newman, Ga.

Palmetto—J. W. Quinn, Palmetto, Ga.

Fayetteville—S. H. Rome, Fayetteville, Ga.

Sharpsburg—S. M. Ziegler, Sharpsburg, Ga.

Senoia—I. S. A. Cooper, Senoia, Ga.

Fairburn—R. R. Robinson, Fairburn.

College Park—Wm. P. Bradley, College Park.

Dent Chapel—J. B. Atwater.

Greenville—J. C. Hill, Greenville, Ga.

Luthersville—S. R. Roberts, Luthersville, Ga.

Cobb, Bethel—S. F. Lucky.

Pleasant Hill Mission—W. J. Peck.

Gay Mission—To be supplied.

Forkville Mission—T. P. McClaren.

West Newman Mission—W. L. Tyndale.

Sims Chapel Mission—W. F. Slaughter.

Riverdale Mission—W. T. Lovett.

Horalson Mission—To be supplied.

Tyrone Mission—To be supplied.

Grantville Mission—W. F. Epton.

Rocky Mount Mission—J. B. English.

Martin Chapel Mission—M. Brown.

Evangelist—I. Head.

Evangelist—E. English.

Lecturer and Sunday School Organizer—John H. Lewis, Morris Brown College.

South Atlanta District.

Allen Temple—C. M. Tanner, 274 Hilliard street, Atlanta, Ga.

St. Paul—W. A. McClendon, 72 So. Humphries street, Atlanta, Ga.

East Point—B. G. Dawson, 376 Houston street, Atlanta, Ga.

West End—L. J. Scott.

Mt. Carmel—W. C. Davis.

Jonesboro Circuit—H. Keene, Jonesboro, Ga.

Jackson—C. G. Gray, Jackson, Ga.

Locust Grove—J. S. Perry.

Flovilla—G. W. Washington, Flovilla.

St. Matthew's Mission—M. A. Henderson.

McDonough Mission—R. B. Barfield.

Macedonia Mission—Peter Williams.

Thomasville Mission—H. Macon, 235 Irwin street, Atlanta, Ga.

Byrum Chapel—S. B. Simmons.

Windsor Street—C. Hamby.

Oakland—J. D. Render.

Union City—W. Reed.

Woolsey—S. M. Meadows.

Connolly—L. H. Middlebrooks.

Stockbridge—B. H. Tolbert.

Starks—Wm. Goodrum.

Rawson Street—B. J. Hall.

Evangelist—S. E. Elliott.

Evangelist—S. M. Turner.

Evangelist—C. M. Leary.

Evangelist—Lewis Smith.

Monticello District—Rev. H. D. Canady, Presiding Elder.

Monticello Station—J. B. Epton, Monticello.

Madison—Wm. Upshaw, Madison.

Shady Dale—A. E. Pearson, Shady Dale.

Covington—J. R. Gardner, Covington.

Jasper—J. L. Shropshire.

Rutledge and Butler—M. T. Kendall, Senoia.

Grigg's Chapel—L. Daniels.

Poplar Hill—J. S. Spivey.

Walton County—W. C. Kelly, Social Circle.

Agatesville—A. B. Chapman, Agatesville.

Mansfield—J. E. Kendrick, Mansfield.

Godfrey—J. S. Smith, Godfrey.

Monroe and Shady Ford—F. L. Smith, Madison.

Brooks and Harmony—H. S. Stamps, Madison.

Kelly—F. M. Flemister, Monticello.

Hillsboro—J. W. Porter, Agatesville.

Buckhead and Blue Spring—J. M. Epps, Covington.

Jersey and Flint Hill—To be supplied.

District Evangelist—W. T. Thomas.

Transfers.

R. V. Branch to Georgia Conference.

J. S. Downs to Augusta, Ga., Conference.

J. W. Dennis to Southwest Georgia Conference.

P. Williams to East Alabama Conference.

W. P. Bradley from North Georgia Conference to Atlanta, Ga., Conference.

PREACHERS APPOINTED

Annual Conference Closed Sunday Night After A Most Successful Session

REV. HUNTER RETURNED

Given Another Year As Pastor of St. John's. Some Important Changes.

The Journal

The Virginia Annual Conference of the A. M. E. Church closed its session at St. John' sChurch Sunday night and adjourned to meet next year in Richmond.

Few important changes were made by the Bishop in the assignment of pastors. Rev. Dr. Hunter was returned to St. John's for his fifth consecutive year, Rev. Hatcher was returned to John M. Brown, Rev. Berry to St. James and Rev. Watson to Trinity. Rev. M. E. Davis was returned to Emmanuel, Portsmouth. Rev. J. W. Sanders, presiding elder of the Norfolk district was transferred to the Baltimore conference and Rev. F. A. Seaton who was pastor at Eastville was made presiding elder of the Norfolk district.

The appointmens were as follows:

NORFOLK DISTRICT

Presiding elder, F. A. Seaton, D. D. St. John's, Norfolk, E. H. Hunter, D. D.; Eastville, D. W. Baker; Franktown, I. L. Butt; Savageville, W. H. Thomas; Onancock. R. H. Davis; Daugherty, W. J. Beckett; Accomac, J. W. Wright; Bridgetown, David Wilson, Capeville, G. O. Wing; Belle Haven, J. J. Benjamin; Cape Charles, S. J. Drummond; Harborton, J. H. Savage (supply;) Ward's Chapel, Jas. E. Dennis (supply).

PORTSMOUTH DISTRICT

Presiding elder, Geo. D. Jimmerson, D. D.

Emanuel, Portsmouth, M. E. Davis; St. James', Berkley, L. L. Berry; Trinity, L. T. Watson, Smithfield, W. E. Spratley, South Hill, K. J. Billups; Union Bethel, C. R. Sanders; Carrollton, A. J. Williams; Deep Creek, A. R. Montague; Oak Grove, E. F. Hardy; Mt. Moriah, John Randolph; Portsmouth, L. Sears.

RICHMOND DISTRICT

Presiding elder, O. T. Day, D. D., Richmond, S. S. Morris; Suffolk, W. R. Howerton, Newport News, J. C. Williams; Hampton, A. J. Nottingham; Phoebus, J. M. Murchinson; Newsons, C. E. Lark; Oceana, T. W. Cotton; John M. Brown, James G. Hatcher; St Mark's, S. W. Fuqua; Princess Anne, J. H. Buckett; Norfolk, C. Moore; St. James, J. J. Mainor.

ROANOKE DISTRICT

Presiding elder, Geo. R. Jones. D. D., Roanoke, G. C. Taylor; Bedford City, G. E. Harrington; Lynchburg, W. J. Miller; Boydton, R. J. Butt; Charlotte, A. L. Scueggs; Harmony, P. W. Lee; Danville, I. Ewer; N. Danville, J. M. Dent; Chatham, J. W. Harmon; Martinsville, to be supplied; Rocky Mt., S. W. McKethan; Ferrum, Jacob Smith; Boon's Mill, W. J. Robinson; Cave Spring, J. E. Harris; Salem, to be supplied; Blacksburg, A. J. Nixon; Ivanhoe, C. Mackey; Red Bluff, R. T Watkins; Max Meadows, G. B. Shaw; Wythevile, R. T. Leek; Abingdon, Jas. A. Vallentine.

STAUNTON DITRICT

Presiding elder, O. E. Bumgardner. Staunton, J. H. Ross; Waynesboro, J. H. A. Martin Harris Cree' W. L. Foust; Prospect, J. L. Jon Farmville, W. W. Robert; So Richmond, C. Jeter; Berryvill A. Mays; Summit Point, J Young; Winchester, John F gustus; McDowell, J. M. Harrisonburg, H. C. P Bethel, George Pendleton

Church-1916

Greater Nashville

Church Directory

Nashville Globe
1/28/16

Become Familiar with the various denominations and Their Houses and Places of Worship—Go to Church.

The Nashville Globe has had compiled as best it could under difficulties, the names of all the churches of Greater Nashville with their pastors in so far as could be learned of them. Wherever there is an error the Globe will be pleased to correct it when notified, or whert there is an omission the matter will be inserted. Please look over this list and offer such suggestions as you think helpful.

PENTECOSTAL CHURCHES.

Holliness, 605 Twelfth Ave., N.—Sunday services 11:30 a. m. and 7 p. m.

* * *

THE CHURCH OF GOD.

The Church of God, 534 Fourth Ave., S.—Sunday chool; preaching at night 8 p. m.; Willing Workers' Club, Tuesday night; preaching at the river every Sunday at 3:30 p. m.

* * *

CATHOLIC.

Holy Family, 548 Third Ave., N.—Sunday services 10:30 a. m. Rev. Father Plunkett, Priest.

* * *

A. M. E. ZION.

Zion Church Sunday school, Howerton Ave., near Fifth.—Sunday services 11 a. m. and 7:30 p. m.

* * *

SEVENTH DAY ADVENTISTS

Seventh Day Adventist No. 2, Corner 12 Ave., and Harding street—services Sabbath (Saturday) 10 a. m. Sabbath school, 11 preaching: 2 p. m. Chatauqua Meeting, 8 Preaching. Prayer Meeting 7:30 Wednesday night. Rangoll Johnson, Pastor.

* * *

CONGREGATIONAL.

Howard Chapel, 12th Ave., N.—Sunday school 10 a. m.; preaching services 11 a. m. Sunday; Y. P. S. C. E. 6 p. m. Rev. T. M. Brumfield, Pastor.

* * *

Union, Fisk University Campus—Preaching services at 11 a. m. followed by Sunday school. Y. M. C. A. and C. E. meetings at 9 a. m.; mission Sunday school 2 p. m.; prayer meeting Wednesday at 6:40 p. m. J. N. Haskell, Pastor; F. A. McKenzie, President; Rev. G. W. Morrow, Dean; J. T. Fairchild. Treasurer.

* * *

St. Mary's Chapel, 2012 Twelfth Ave., N.—Sunday school 9:30 a. m. preaching 11 a. m., Y. P. S. C. E. 6 p. m.

* * *

COLORED METHODIST EPISCOPAL.

Lane Tabernacle, Spring St.—Sunday school 9:30 a. m.; preaching 11:30 a. m. and 8 p. m. Epworth League meeting at 6:30 p. m.; prayer meeting every Wednesday at 8 o'clock.

* * *

Phillips Chapel, 8 Wharf Ave.,—Sunday school 9:30 a. m.; C. E. League 7 p. m.; Class meeting Tuesday night; Bible class Wednesday night.

* * *

Capers Chapel, Church St.—Preaching at 11 a. m. and 8 p. m.; Sunday school 9:30 a. m.; C. E. League 7 p. m.; Tuesday night, class meeting; Wednesday 3 p. m., Bible class.

* * *

EPISCOPAL.

Church of the Holy Trinity, 6th Ave., Cor. Ewing Ave.

* * *

PRESBYTERIAN

St. Andrews Presbyterian Church, Cor. 8th Ave. and Gay St., Nashville, Tenn.—Rev. S. Jackson, Minister. Services: Sunday-School at 10 a. m., W. H. Hollins, Supt.; morning worship and sermon at 11 a. m.; evening worship and sermon at 7:30 p. m.; Commurion, first Sunday every two months; Thursday evening prayer meeting service at 7:30 p. m.; brotherhood meets every Sunday morning after the morning service. The Missionary Society meets every Thursday evening after service. Choir rehearsal Tuesday evening of each week.

* * *

CHRISTIAN.

Lea Avenue, 713 Lea Avenue.—Sunday school 9:30 a. m.; preaching service 11 a. m. and 8 p. m. Sundays; C. E. 7 p. m. Sunday evening; prayer meeting Wednesday night. Rev. T

ton Taylor, Pastor.

* * *

Gay Street.—Preaching 11 a. m. and 8 p. m.; Sunday-school 9:30; Christian Endeavor 7 p. m.

* * *

Willow Street, S. Hill, S. W. Corner First Avenue.—Sunday service 7:30 p. m.

* * *

Church of Christ—Charlotte and 46th Ave., N.

* * *

METHODIST EPISCOPAL.

Clark Memorial, 308 Franklin St.—Sunday-school 9:30 a. m.; Sunday services 11 a. m. and 7:30 p. m. Rev. W. R. Stephens, Pastor. Mr. Summerfield Brown, Clerk; Prof. T. B. Hardeman, Superintendent of Sunday-school.

* * *

Braden Chapel, 705 Georgia St.—Sunday services 11 a. m. and 7:30 p. m. Rev. W. E. Mitchell, Pastor.

* * *

Gordon Chapel, Herman, near Prospect.—Sunday services 11 a m. and 7:30 p. m. Rev. J. W. Satterfield, Pastor.

Hubbard's Chapel, Trimble, S. W. Cor E. Hill—Sunday services 11 a. m., and 7:30 p. m. Rev. J. P. Price, D. D., Pastor. Mr. Mayfield, Superintendent of Sunday school.

* * *

Koscis Street, 11th Ave., N. E. Cor. Central Ave.—Sunday services 11 a. m. and 7:30 p. m.

* * *

Seay's Chapel, Green Ave., Cor Fairfield.—Sunday services 11 a. m and 7:30 p. m. Rev. D. T. Burch, D. D., Pastor.

* * *

Thompson Chapel, Walden University Campus.—Sunday-school 9:30 a. m.; preaching 11 a. m.; prayer services 7 p. m. Sunday; University services at the Meharry Auditorium on the second Sunday of each month, 11 a. m. Rev. Durgin, D. D., President; Dr. Geo. W. Hubbard, D. D.

* * *

PRIMITIVE BAPTIST.

McNairy Hill, Broad St.—Sunday School 9:30; Preaching 11 a. m. and 8 p. m. Sundays: Services twice a week.

* * *

St. Luke, Green St.—Sunday School 9:30 a. m.; preaching 11:30 a. m. and 8 p. m. Sundays.

Bethel Primative.—Sunday School 9:30 a. m.; preaching services 11:30 a. m. and 8 p. m. Sunday.

* * *

Mt. Moriah, 2107 Alameda St.—Sunday School 9:30 a. m.; preaching services 11:30 a. m. and 8. p. m. Sundays.

* * *

Pleasant Valley, Edgehill St.—Sunday School 9:30 a. m.; preaching 11:30 a. m. and 8 p. m. Sunday.

* * *

The United Primitive Baptist, 42nd Ave., S. E. Cir. Albion St., N. W.—Sunday School 9:30 a. m.; preaching 11:30 a. m. and 8 p. m. Sundays.

* * *

West Nashville.—Sunday School 9:30 a. m.; preaching 11:30 a. m. and 7:30 p. m.; prayer meeting Thursday night.

St. Eli Primitive.—The Bible Band meets every Sunday evening at 5:30 o'clock, taught by Sister Syhia Henderson. Every one is invited to meet us—The Sunday School opens every Sunday morning at 9:30. Superintendent Rev. S. Y. Douglas, Secretary Syhia Henderson—Preaching services 11:30 a. m. and 8. p. m. every Sunday morning under the auspices of Elder G. Thompson.

* * *

AFRICAN METHODIST EPISCOPAL

St. John, Cor. 8th Ave., N. and Cedar St.—Sunday services 11 a. m. and 8 p. m.; Sunday School 9:30 a. m.; Christian Endeavor 7 p. m.; prayer Thursday night; class meeting Tuesday night. Rev. G. W. Porter, D. D., Pastor.

* * *

St. Paul, Cor. 4th Ave., S. and Franklin St.—Sunday services 11 a. m. and 8 p. m.; Sunday School 9:30 a. m.; Christian Endeavor meeting 6:30 p. m.; class meeting Thursday night; prayer meeting Tuesday night. Rev. H. L. P. Jones, D. D., Pastor

* * *

Bethel, 10th Ave., S.—Sunday services 11 a. m. and 8 p. m.; Sunday School 9:30 a. m.; Christian Endeavor meeting 7 p. m.; class and prayer meeting Thursday night. Rev. S. J. Howard, Pastor.

* * *

Ebenezer, Stone's River Turnpike.—Sunday services 11 a. m. and 8 p. m.; Sunday School 9:30 a. m.; Christian Endeavor 7 p. m.; class meeting Tuesday night; prayer meeting Thursday night. Rev. U. S. G. Brown, Pastor.

* * *

St. Luke, First St., W. Nashville.—Sunday services 11 a. m. and 8 p. m.; Sunday School 9:30 a. m.; Christian Endeavor 7 p. m. Rev. Jas. K. Childress, Pastor.

* * *

Salem, Cor. 4th Ave., N. and Buchanan St.—Sunday services 11 a. m. and 8 p. m.; Sunday School 9:30 a. m.; Christian Endeavor 7 p. m.; class meeting Thursday night; prayer meeting Tuesday night. Rev. G. R. Norman, Pastor.

* * *

Scovel Street, 1715 Scovel Street.—Sunday services 11:30 a. m. and 8 p. m.; Sunday School 9:30 a. m.; Christian Endeavor 7 p. m.; class meeting Thursday night. Rev. W. A. Anderson, Pastor.

* * *

Paynes Chapel, Cor. 7th and Winter Sts.—Sunday services 11 a. m. and 8 p. m.; Sunday School 9:30 a. m.; Christian Endeavor 7 p. m.; class meeting Thursday night; prayer meeting Tuesday night. Rev. L. Jas. Johnson, D. D., Pastor.

* * *

St. James, Mooretown.—Sunday serveces 11 a. m. and 8 p. m.; Sunday School 9:30 a. m.; Christian Endeavor 7 p. m. Rev. M. L. Spears, Pastor.

* * *

Allen Temple.—Sunday services 11 a. m. and 8 p. m.; Sunday School 9:30 a. m.; Christian Endeavor 7 p. m.; class meeting Friday night.

* * *

St. Stephen, S. 8th St., E. Nashville. Sunday services 11 a. m. and 8 p. m.; Sunday School 9:30 a. m.; Christian Endeavor 7 p. m.; class meeting Friday night.

* * *

St. Phillips, Mt. Nebo (Texas).—Sunday services 11 a. m. and 8 p. m.; Sunday School 9:30 a. m.; Christian Endeavor 7 p. m.; class meeting Thursday night. Rev. G. W. Martin. Pastor.

Hamilton St.—Sunday services 11 a. m. and 8 p. m.; Sunday School 9:30 a. m.; Christian Endeavor 7 p. m.; class meeting Thursday night.

* * *

Cedar Street—Sunday services 11 a. m. and 8 p. m.; Sunday School 9:30 a. m.; Christian Endeavor 7 p. m.; class meeting Friday night.

* * *

North College Street.—Sunday services 11 a. m. and 8 p. m.; Sunday School 9:30 a. m.; Christian Endeavor 7 p. m.

* * *

Antioch, 308 Benedict St.—Sunday services, Sunday School 3 p. m.; Christian Endeavor 7 p. m.; preaching 8 p. m.; prayer meeting Wednesday night.

* * *

Flat Rock.—Sunday services 11 a. m and 8 p. m.; Sunday School 9:30 a. m.; class meeting Friday night.

* * *

MISSIONARY BAPTIST

Mt. Olive, Cedar St.—Sunday School 9 a. m.; preaching 11 a. m. and 8 p. m. Sundays; teachers meeting Tuesday evenings 7:30; prayer meeting Tuesday nights; preaching on Thursday nights; Communion every first Sunday in each month 3 p. m. Rev. C. H. Clark, D. D., Pastor; Philip Douglass, Clerk; Rev. T. J. Lewis, Supt. Sunday School.

* * *

First Baptist, 8th Ave., N.—Sunday School 9:30 a. m.; services 11 a. m. and 8 p. m. Sundays; B. Y. P. U. 7 p. m. Sundays; prayer meeting Tues-

day nights; services Thursday nights; communion services every first Sunday. No Pastor. Mr. Epperson Bond, Supt. Sunday School and Church Clerk.

* * *

Spruce Street. 8th Ave., N.—Sunday School at 9:3 a. m.; services 11 a. m. and 8 p. m.; B. Y. P. U. 7 p. m. Sunday; prayer meeting on Friday nights; communion services day school at 9:30 a. m.; services 11 every first Sunday in each month. Rev. W. M. Haynes, Pastor. Mr. J. P. Porter, Superintendent Sunday School.

* * *

Sylvan St., Shelby Ave.—Sunday School 9:30 a. m.; services 11 a. m. and 8 p. m. Sundays; prayer meeting Tuesday night; teachers meeting Tuesday night; preaching services Friday night; B. Y. P. U. Sunday 7 p. m. Rev. J. R. Evans, Pastor; Mr. J. B. Epperson, Superintendent Sunday School.

* * *

First Baptist, E. Nashville.—Sunday School 9:30 a. m.; services 11 a. m. and 8 p. m. Sunday; prayer meeting Tuesday nights; services Tuesday and Friday nights. Communion services first Sunday. Rev. W. S. Ellington, Pastor; Mr. John Williams, Superintendent of the Sunday School.

* * *

Second Baptist, Stevens St., Cor. Deluge.—Sunday School 9:30 a. m.; services 11 a. m. and 8:30 p. m. Sundays; prayer meeting Tuesday nights; preaching Thursday nights; communion services every first Sunday. Rev. G. B. Taylor, D. D., Pastor; Miss Florence Burnett, Superintendent Sunday School.

* * *

Vine Glen, 2nd Ave., S. and Nolensville Pike.—Sunday School 9:30 a. m. preaching 11 a. m. and 8 p. m. Rev. A. P. Patterson, Pastor.

* * *

Kayne Ave.—Sunday School 9:30 a. m.; services 11 a. m. and 8 p. m. Sundays; B. Y. P. U. Sunday evenings; prayer meeting Tuesday and preaching Thursday nights; communion services every first Sunday. Rev. E. M. Lawrence, D. D., Pastor; Mr. J. K. Campbell, Superintendent Sunday School.

* * *

Fifth Ave.—Sunday School 9:30 a. m.; services 11 a. m. and 8 p. m. Sunday; prayer meeting Tuesday night; services Thursday night; communion services every first Sunday. Rev. W. M. Lee, Pastor.

* * *

Hopewell Baptist Church, no pastor. Fourteenth avenue, N. Sunday school 9:30 a. m. Preaching 11:30 a. m., and 8 p. m. David Griffin, Superintendent.

* * *

Lilly of the Valley Baptist Church, Rev. E. W. Hawthorne, D. D., Pastor. Sunday school 9:30. Preaching 11:30 a. m., and 8:00 p. m.

* * *

Pleasant Green, Jefferson St.—Sunday School 9:30 a. m.; preaching 11 a. m. and 7:30 p. m. Sundays; prayer meetings on Tuesday of each week. Rev. J. C. Fields, B. A., B. D., Pastor; T. G. Marshall, Superintendent Sunday School.

* * *

Mt. Nebo, N. W. Nashville.—Sunday School 9:30 a. m.; services 11 a. m. and 8 p. m. Sunday; communion services every first Sunday. Rev. H. A. Alford, Pastor; Mr. S. S. Page, Superintendent Sunday School.

* * *

Mt. Zion, Jecerson St., Cor 11th Ave., N.—Sunday School 9:30 a. m.; preaching 11 a. m. and 8 p. m. Sundays. Rev. J. A. Brown, Pastor; Mr. H. Coles, Superintendent Sunday School.

* * *

Fairfield.—Sunday School 9:30 a m.; services 11 a. m. and 8 p. m Sundays; communion services every first Sunday. Rev. A. Phillips, Pastor J. R. Caruthers, Superintendent Sunday School.

* * *

Tabernacle, South St.—Sunday School 9:30 a. m.; preaching services 11 a. m. and 8 p. m. Sundays; communion services every first Sunday, H. M. Burns, Pastor; Mr. Will Amos, Supt.

* * *

North Sixth Street, East Nashville.—Sunday School 9:30 a. m.; services 11 a. m. and 8 p. m. Sundays; communion every first Sunday. Rev. Joseph Tunstull, Pastor.

* * *

Rock City.—Sunday School 9:30; services 11 a. m. and 8 p. m. Sundays; prayer meeting Tuesday nights; preaching Thursday nights. Rev. A. W. Wilson, Pastor.

* * *

North Third Ave.—Sunday School 9:30 a. m.; preaching at 11 a. m., 3 p. m. 8 p. m. Sunday; prayer meeting Tuesday nights; preaching Thursday nights; communion services every first Sunday. Rev. J. L. Harding Pastor. Mrs. Joseph Shute, Superintendent Sunday School.

* * *

Hawkins St.—Sunday School 9:30 a. m.; services 11 a. m. and 8 p. m. Sundays; weekly meetings Wednesday and Friday; communion services every first Sunday. Rev. J. C. Harding, Pastor; M. Sheffield.

* * *

Mt. Bethel, East Nashville.—Sunday School 9:30 a. m.; services 11 a. m. and 8 p. m. Sundays; services Tuesday and Thursday nights. Rev. E. M. Merrett, Pastor; Mr. W. O. Randolph, Superintendent Sunday School.

* * *

Mt. Calvary, East Nashville.—Sunday School 9:30 a. m.; preaching 11 a. m. and 8 p. m. Sundays; communion services every first Sunday. No pastor.

* * *

Zion Baptist, East Nashville.—Sunday School 9:30 a. m.; preaching 11 a. m. and 8 p. m. Sundays; communion services every first Sunday. Rev. Joseph Keil, Pastor; Prof. A. A. Bennett, Supt. Sunday School.

* * *

Free Silver Plan Mission.—Sunday School at 9:30 a. m.; preaching 11 a. m and 8:30 p. m. Sundays; communion services every first Sunday. Rev James C. Haynes, Pastor; Mr. H. Clay McHenry, Supt. Sunday School.

* * *

West Nashville.—Sunday School 9:30 a. m.; preaching 11 a. m. and 8 p. m., Tuesday night prayer services; Wednesday night preaching; communion services every first Sunday. Rev. I. C. Sherron, Pastor; Mr. G. H Williams Supt. Sunday School.

* * *

Mt. Gilead, East Hill St.—Sunday School 9:30 a. m.; preaching 11 a. m. and 8:30 p. m. Sundays; communion services every first Sunday. Rev N. T. Stowers, Pastor; Mr. F. G Buchanan.

* * *

Pilgrim Emanuel.—Sunday School 9:30 a. m.; preaching 11 a. m. and 8:30 p. m. Sundays. Mr. J. B. Burt, Superintendent Sunday School.

* * *

Roger Williams University Campus.—Sunday School 9:30 a. m.; B. Y. P. U. 7 p. m.; Dr. A. M. Townsend, President; Rev. J. R. Evans, Dean.

* * *

N. Fifteenth Ave.—Sunday School 9:30 a. m.; services 11 a. m. and 8 p. m. Sundays; communion services every first Sunday; Rev. A. W. Porter, Pastor; Mr. W. O. Moore, Supt. Sunday School.

* * *

Foster Chapel, 103 Lewis St.—Sunday School 9:30 a. m.; preaching services 11 a. m. and 8 p. m. Rev G B. Bolden, Pastor; Mr. Wm. Murray, Superintendent Sunday School.

* * *

Bass St.—Sunday School 9:30 a m.; preaching services 11 a. m. and 8 p. m. Sundays. Rev. Wm. Baugues, Pastor.

* * *

Lake Providence, end of Nolensville Pike.—Sunday School 9:30 a. m.; preaching services 11 a. m. and 8 p. m. Sunday. Rev. Douglas, Pastor.

* * *

Cumberland Valley Baptist Church.—Sunday School 9:30 a. m.; preaching services 11 a. m. and 8 p. m. Rev. Isaac Sherman.

* * *

St. John, Pearl St.—Sunday School 9:30 a. m.; preaching 11 a. m. and 8 p. m. Sundays. Rev. Daniel Weakley. Pastor.

* * *

Antioch, 1106 Archer St.—Sunday School 9:30 a. m.; preaching services 11 a. m. and 8 p. m. Sundays. Rev Willie Wilson, Pastor.

* * *

First Street Baptist Church, near First St.—Services Sunday 11 a. m., 3 p. m. 1st Sunday; 8 p. m. Sunday night. S. S. Stubberfield Pastor.

* * *

First Baptist, Brentwood.—Sunday School 9:30 a. m.; church services 11 a. m. and 8 p. m. No pastor.

NEW YORK CONFERENCE

The Ninety-fifth Session of the New York Conference convened in Bridge Street A. M. E. Church, Brooklyn, N. Y., Rev. C. P. Cole, D.D., pastor.

The Conference opened Wednesday, May 26, at 10 A. M., Bishop Tyree, D.D., presiding.

The consensus of opinion, as fully expressed by the oldest members of the Conference, was that the sessions were the most peaceful and profitable ever experienced.

As at the preceding conferences, a resolution endorsing the administration of Bishop Tyree, and instructing the delegates to the General Conference next May, in Philadelphia, to request his return to the District for another quadrennium, was unanimously adopted.

The following were elected delegates to the General Conference on the first ballot: Revs. C. P. Cole, A. R. Cooper, B. W. Arnett.

Among the visitors were J. I. Lowe, Business Manager; R. R. Wright, Jr., Editor "Christian Recorder;" J. F. MacDonald, Editor "Western Christian Recorder;" R. C. Ransom, Editor "Review;" T. J. Askew, representing the "Southern Christian Recorder;" J. W. Rankin, Secretary of Missions; Mrs. Emily Kinch, representing the "Women's Missionary Recorder;" also many visitors from Philadelphia Conference, New Jersey Conference, New England Conference and Baltimore Conference.

The reception and speeches during the Conference were of a high order.

Financial Statement.

Dollar Money	$2477.25
General Conference Sustentation	55.40
Easter Day	379.65
Payne Seminary	9.00
Children's Day	142.99
Contingent	130.65
Educational Roll	48.25
Educational Day (additional)	41.40
W. M. M. S.	18.36
Missionary Roll	48.50
Allen C. E.	17.50
Bible Cause	1.00
Missionary Collection	18.65
Minutes	56.00

J. C. BECKETT,

APPOINTMENTS.

Long Island District.

J. J. Walter, Presiding Elder.

Bridge Street, Brooklyn—C. P. Cole.
Union Bethel—W. Mason.
Amityville—A. W. Pierce.
Jamaica—C. E. Wilson.
Freeport—J. M. Proctor.
Glen Cove—T. H. Lawrence.
St. John, Brooklyn—R. E. Dewal.
Huntington—W. H. Williams.
Far Rockaway—J. W. Mayo.
Grace, Brooklyn—W. H. Jones.
Bay Shore—P. M. Laws.
Flushing—S. H. V. Gump.
Emmanuel, New York City—A. A. Amos.
Elmhurst—E. M. Harper.
Roslyn—J. D. Shepard.
Westbury—R. C. Ransom, Jr.
Payne Memorial—James Sterling.
Thompkinsville and Rossville—G. H. Hall.
Babylon—S. W. Diverson.
Port Washington—T. F. Sales.
Setauket—D. Eason.
Port Jefferson—F. Valdey.
Smithtown and Northport—J. W. Stewart.
Metropolitan, New York City—G. R. Murcheson.
St. James, Brooklyn—A. L. Bouldin.
Little Neck—L. W. De Shields.

Albany District.

A. R. Cooper, Presiding Elder.

Bethel, New York City—B. W. Arnett.
Albany—J. H. Holden.
Buffalo—A. L. Wilson.
Chatham—Q. S. Sands.
Kinderhook—T. H. Schemmerhorn.
Coxsackie—S. E. Reynolds.
Kingston—S. B. Morris.
Catskills—Thomas Hebbon.
Warwick—G. P. Pierce.
Middletown—T. G. Clark.
Olean—E. K. Nicholls.
Niagara Falls—L. B. Langford.
Elmira—W. F. Coffey.
Owego—J. E. Peterson.
Binghamton—G. W. Parker.
Lockport—S. T. Quann.
Albion—William Edwards.
New Rochelle—H. Morris.
Derrick Memorial, New York City—C. J. Lawton.
Yonkers—G. W. Carrington.
Crescent—To be supplied.

The Dallas express 1-8-16.

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FORT WORTH PROFESSIONALS.

chicken salad, potato chips, crackers, rolls, frozen Christmas pudding and cake.

Others present were: Misses Martha Frazier, Ruth Nunn, Lelia Richardson, Jimmie Terry, Ever Henderson, Johnnie Wade, Sadie Kennedy, Marie Hutchinson, Florine McIntosh, Alberta Carter, Netta and Viola Mosely, Elizabeth Clemmons, Edna and Beatrice Brown; Mesdames Eva Guinn, Idelle Harper, Beulah Yerwood and Katrina Jordan.

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NEWS OF THE CITY CHURCHES

Church Directory

QUEEN STREET BAPTIST CHURCH. Rev. F. W. Williams, B. D., Pastor. Sunday Services—6:00 a. m. Prayer meeting; 9:30 a. m., Sunday School; 11:30 a. m., Preaching. Mid-Week Services—Tuesday, Missionary Circle, 7:30 p. m.; Wednesday, regular service 8 p. m.; Friday, prayer meeting, 8 p. m. Communion, First Sunday 3: 0 p. m. Other meetings.—Deacon's meeting, Tuesday before first Sunday, 8:00 p. m.; Choir rehearsal, Tuesday and Friday 8 p. m.; Trustees' Meeting, Monday before the first Sunday and 15th of each month 8:00 p. m.; Missionary Service fifth Sunday 3:00 p. m.; Men's Baptist Alliance, second and fourth Sundays, 3:00 p. m.; Queen Esther Circle, 4th Sunday, 3.3 p. m.

1/8/16

FIRST BAPTIST CHURCH. — Bute Street, near Cumberland Street. Sunday School 9:30 a. m. B. Y. P. U. 5:00 p. m. Regular services 11:30 a. m., and 7:45 p. m., Wednesdays at 8 p. m. Communion third Sunday at 3:30 p. m. Rev. Richard H. Bowling, Pastor.

BETHLEHEM BAPTIST CHURCH.—Douglas Park, Rev. A. E. Jeffress D. D., pastor. Sunday services: Sunday School 9:30 a. m.; 11:30 a. m preaching; 5:00 p. m., B. Y. P. U Communion every third Sunday at 3 p. m. Mid-week services: Wednesday night, preaching; deacons and trustees meeting every second Tuesday night. Church meeting Tuesday night before third Sunday. Ladies Missionary Meeting every Thursday at 3 p.m. Choir practice every Thursday nigl t. Prayer meeting and Teachers meeting every Friday night.

MOUNT BETHEL BAPTIST CHURCH—Princess Anne County, Va., Rev. A. E. Jeffress, D. D., pastor. Sunday Services: Sunday School at 10 a. m. Preaching second Sunday at 12 m. Third Sunday prayer meeting. Saturday night before fourth Sunday in each month choir practice. Fourth Sunday preaching and Communion.

JERUSALEM BAPTIST CHURCH.—Queen and Bush Sts., Rev. A. Hobbs, Pastor. Sunday and mid-week services: Sunday School 9:30 a. m.; Preaching, 11:30 a. m. and 7:30 p. m. B. Y. P. U., 5:30 p. m. Communion Service 8:30 p. m., second Sunday. Prayer Meeting Friday night at 8 o'clock. Preaching Wednesday night 8 o'clock. Covenant meeting Friday night before the second Sunday. Trustee meeting Tuesday night 8 o'clock, before the fourth Sunday. o'clock before the first Sunday. Deacons meeting Tuesday night 8 Church meeting Tuesday night before the second Sunday. Choir practice every Thursday night 8 o'clock. Woman's Missionary and Educational Circle every third Sunday evening at 4:30 p. m.

SHILOH BAPTIST CHURCH. — Cor. Goff and Chapel Sts., Rev. J. Hilyer Ashby, Pastor. Sunday Services: Sunday School at 09:30; B. Y. P. U. at 7:30; Preaching at 11:30 a. m. and 8:00 p. m. Covenant Meeting on the 2nd Sunday at 3:3 p. m., and communion at night; 5th Sunday at 3 p. m., Missionary Services. Mid-week Services: Deacons and Trustees meeting Monday night after the first Sunday, at 8:30 p. m. Church meeting Thursday night before the second Sunday. Prayer and Praise service every Wednesday night 8 p. m. Choir rehearsal every Friday night. Missionary meeting second and fourth Tuesday nights.

GRAND RALLY AT JERUSALEM BAPTIST CHURCH

The Jerusalem Baptist Church brought to a close last Sunday another successful rally, in which one thousand dollars were raised.

Too much praise cannot be given the work of this splendid membership, which with a membership of less than 500 has raised since the eighth day of January of this year under the leadership of their new pastor, the Rev. A. Hobbs, $4,855.00.

Following is a list of the names of the members who contributed in the thousand dollar rally:

Pastor and family $15.00; Sister Lacy 5.00; Hallie Pettuce 5.60; J. H.

ST. JOHN'S A. M. E. CHURCH.—Bute Street, opposite Smith Street, Norfolk, Va. Rev. E. H. Hunter, D. D., pastor. Sunday Services: preaching at 11:15 a. m. and 7:30 p. m. Sunday School at 9:30 a. mfl Allen Christian Endeavor League—Junior 4:30 p. m., Senior, 6:00 p. m. Classes 3:30 and 4:00 p. m. Mid-week meeting; Classes, Monday and Thursday 8:00 p. m. Official Board and Stewards, Tuesday 8:00 p. m. Prayer praise, instruction and preaching service, Wednesday at 4:30 and 8:00 p. m. Sunday School Teachers meeting and Training Class. Thursday 8 p. m. Choir Rehearsal, Wednesday and Friday 8:00 p. m. Other Meetings—Trustees, first Friday, every month 8:00 p. m. Mite Missionary Society, Second Tuesday 8:00 p. m. Cadet Drill weekly, Monday at 4:30 p. m. Sunday School Choir, Tuesday at 4:30 p. m. Sewing, fancy work and Sunday School class meetings, Mondays, Tuesdays and Fridays. Strangers are welcome at all services. Jas. M. Collins, Superintendent Sunday School. R. Bowden, President Christian Endeavor. Church Clerk.

2ND CALVARY BAPTIST CHURCH—Corner of Calvert and Wide Sts., C. P. Madison, B. D., pastor. Sunday Services: 6:00 a. m., Prayer meeting; 9:30 a. m., Sunday School; 11:30, preaching; 5:30, B. Y. P. U., and 7:30, preaching. Mid-week services: Wednesday, 8 p. m., preaching; Friday night, Prayer Meeting; Monday night before the 1st Sunday Deacons and Trustees meeting and Friday night before the First Sunday Church meeting. First and third Tuesdays at 7 p. m., Bee-Hive; First and Third Thursdays, Missionary Meeting at 5:30 p. m., and each Thursday at 8 p. m. Choir Rehearsal. Communion the 2nd Sunday at 3 p.m.

GRACE P. E. CHURCH.—Cor. Cumberland and Kent Streets, Rev. D. J. Lee, Ph. B., rector. Services: Sundays 11 a. m. and 6 p. m.; Sunday School, 9:30 a. m. Holy Communion every first Sunday 11:00 a. m. Sunday School Service, 4th Sunday, 4:00 p. m. Week Days—Service on Wednesdays 8:00 p. m. Men's Guild, 1st and 3rd Sundays, 5 p. m. Womans Auxiliary, 2nd Tuesday at 5:00 p. m. Woman's Guild, 2nd Tuesday at 5:00 p. m. Vestry Meeting, 1st Thursday 8:30 p. m. Junion Auxiliary, 1st Wednesday 4 p. m.; Choir Rehearsal Wednesday 8 p. m.; Teachers' Meetings, 7 p. m.

ST. LUKE C. M. E. CHURCH — St. Paul and Scott Streets., Rev. R. D. K. Garrett, pastor. Sunday School 9:30 a. m., John Williams, Supt. Morning service 11:00 a. m. Junior Epworth League 5:00 P. M. Senior Epworth League 6:30 p. m. Midweek service, Wednesday 8:00 p. m. Classes Tuesday, Thursday, Friday at 8:00 p. m., and Sunday 4:00 p. m. Teacher's Training Class Friday 8:00 p. m. Trustees meeting First Wednesday in month. Official and Stewards Board Monday 8:00 p. m. Everybody welcome.

Mt. ZION A. U. M. P. CHURCH—Cor. Monroe and Tyler Sts.—Sunday Services: Class meetings 7:30 a. m.; Sunday School 10:00 a. m.; Preaching 11 a. m.; Extra Service, 3 p. m.; Christian Endeavor 6:30 p. m.; Preaching 7:30 p. m. Communion every second Sunday at 7:30 p. m. Weekly Services: Monday night of each week, Official Board Meeting; Wednesday nights, Class and Prayer Meetings; Friday night, Juvenile Choir practice. Rev. W. M. Butts, pastor; Brother Samuel Latham, Clerk.

FIRST PRESBYTERIAN CHURCH—Princess Anne Ave. and Chapel St., Rev. W. McKirahan, D. D., Pastor. Sabbath services: 11 a. m. and 8 p. m. Sabbath School; 10 a. m., Y. P. C. U.; 7 p. m.; Midweek services, Wed., 7:30 p. m. John Riley Dungee, Clerk of Session.

NORFOLK'S SOCIAL SERVICE CHURCH, "The Church on the Corner." Services 11 a. m., 3 p. m. and 7:30 p. m. Every Sunday at Palace Theatre Public Forum for all of the people 3 p. m. Congregational Song Service at every service. This church

Riddick 12.00; Thithi King 2.2[illegible]; Ber Northington 3.00; Sarah Willis 10.00 Macy Moore 2.00; Lizzie Bonepart 5.00; Louise Griffin 6.44; Mary Atwaters 3.00; Rosa Warren 5.58; Richard Holmes 5.00; Acy Randolph 5.19; Douglas Gee 3.50; Carrie Holmes 5.00; Anne Wilson 2.50; Lola Gee 3.35; W. H. Holmes 5.00; Alexander Nettles 2.00; Delia Seldon 5.00; Pattie Holmes 2.00; Cecelia Washington 5.00; Friends 2.75; H. T. Anderson 5.00; Martha Fentress 1.50; David Ballad 5.00; Albert Lacy 5.00; Josaphine Boone 2.56; W. H. Woodie 50c; Mrs. W. H. Woodie 50c; Maggie Colman 45c; Peter Singleton 5.00; L. C. Kearney 5.00; Pattie Wimberly 3.25; Anthony Whitehurst 50c; Samuel Taylor 5.00; Mr. J. T. Thoroughgood 1.00; C. C. Dogers 2.50; David Reid 1.00; Lamb Fentress 1.00; Wm. Tab 25c; Entertainment 15.85; Sermon 8.00; Work Convention 23.43. Total $180.00.

Club No. 2—Mrs. Pinkey George.

Mrs. Pinkey George 5.00; Mrs. Mary Nettles 5.00; Mrs. Mary Walke 5.00; Mrs. Annie Tines 5.00; Willie George 5.00; Peter Taylor 5.00; Eliza Jones 3.00; Minnie Williams 1.20; Priscilla Collins 50c; Della Hale 3.00; Washington Gatewood 2.00; Dr. W. T. Lovette 50c; The Lancasters Club 8.00; White Wing Club 2.00; James R. Dough 50c; J. H. Harris 50c; Charlie E. Holly 50c; Manning and Bibbings 50c. Total $52.20.

Club No. 3—Mrs. Annie Sykes.

Mrs. Annie Sykes $5.00; Mr. Stacy Roberts 5.00; Mrs. Lou Roberts 5.00; James Cawlins 2.15; William Williams 1.24; Julian Williams 1.71; Entertainment 7.00. Total $28.20.

Club No. 4—Captain, Mrs. Roxana Johnson.

Mrs. Roxana Johnson —; Mrs. Sallie Brown 4.00; Rev. Wm. Giles 5.00; Mrs. Alice Giles 5.30; William Kennie; Helen Garnes 50c; Louise Sumner 1.15; Ella Walker 5.00; Laura Robinson 1.25; Virginia Jackson 2.50; Nellie Garnes 5.00; Ida Fuly —; Lalor Shepherd —; Alice Russell —; Mary Allen 1.50; Wm. Russell —; Mary Gibbs 50c; Florence Johnson 1.42; Entertainment 24.28. Total $50.50.

Club No. 5—Mrs. Maggie Brinkley

Maggie Brinkley 5.00; Willie Jones 1.00; Lula Howard 71c; Etta May Crawford 2.35; Missouri Stokes 2.31; Hattie Hines 2.00; Etta Pugh 1.00; Piney Chapman 5.00; Idah Perry 3.00; Thomas Perry 5.00; Lily Jones 1.94; Francis Perry —; Sermon 10.00. Total $39.34.

Club No. 6—Mrs. T. F. Dickerson

Mr. Frank Patterson 7.50; Mrs. T. F. Dickerson 5.39; Mrs. W. F. Patterson 5.10; Mrs. W. E. Patterson —; Mrs. Hagar Burrell 3.00; Mrs. Alice Oliver 2.59; Mr. Martin Walker 25c; Mrs. Gertrude Hudson —; Mrs. Hattie Patterson 56c; Mr. Wm. Thomas 25c; Entertainment 4.75. Total $33.94.

Usher Board and Their Wives

Luther Patterson 5.00; Frank Harrie 3.00; D. G. Smith 5.00; Edward Hatten 2.50; Charlie Hall 5.05; Mrs. Wilcox 3.00; Mrs. Mary Douthit 5.00; W. H. Harris 10.00; Preston Fenison 10.00; Hattie Jordan 3.00; Julia Hatten 4.25; John Wilson 10.00; Mary Bracy 5.00; Shirley Bracy 4.00; H. Tylor 5.00; Mrs. Maud Taylor 5.00; James Jordan 5.00; N. S. Sykes 2.15; C. Anderson 1.00; R. Henderson 50c; John Edeson 1.75; Dehlah Harris 3.50; George Charity 5.00; Lucy Charity 2.50; Gracie Allen 1.50. Total $112.80.

Club No. 8—Miss Essie Rials.

Essie Rials 1.50; Cecelia McLeod —; J. D. Archer 1.00; Spillman Fagens 5.00; Minnie Breedlove 1.00; Mary Puriford 2.65; Steven Fields 1.00; A. T. Williams. Total $12.15.

Club No. 9—Mrs. Kizzie Burnett.

James Burnett 10.00; Kizzie Burnett 5.00; Sandy Walker 7.00; Earnestine Bowman 10.00; Lucindy Charity 5.00; Fannie Crawley 1.00; Mary Walker 20c; Martha Cook 5.00; Louvenia Crow 5.00; Rosa Bush 5.00; Carrie Hugeon 5.00; Lizzie Bowman 2.50; Martha Bracy 3.00; Minnie Parker 1.29; Laura Hughes 4.00; Clinton Whitehurst 2.50; Mamie Sprigs 3.00; Miss Mary Benton 1.00; Emma Benton 1.50. Total $82.00.

Club No. 10—Mrs. Susana Cousins

Mr. W. H. Cousins 10.00; Mrs. S. A. Cousins 5.00; Rev. Benjamin King 3.00; Mrs. Florence Kindred 4.35; Julia Vines 1.60; Mr. Farrow 1.00; Gertrude Perry 5.00; Annie Taylor 5.10; Nancy Charity 5.00; Floyd Green 66c; Lula Pride 2.50; Delia Diggs 2.75; Pearl Gardener 4.00; Murry A. Taylor 2.00; Mary E. Mitchell 2.50; Eva Howard 1.25; Pattie Northington 1.50; Mamie Zachery 4.00; Friends: Fergus Reid 10.00; John L. Roper 5.00; John Zachery 1.00; C. C. Dogan 2.50; David Dobin 25c; James Dough 1.00; J. H. Hall 25c; Emmett Kindred 3.00; Moses Wilson 50c; Entertainments, 20.00. Total $112.00.

Club No. 11—Mr. John Jones

John Jones 5.00; Entertainment 5.51; Francis Banks 5.00; John Allen 6.15; Sarah Allen 5.00; Forest Ruffin 5.00; Isiah Reid 5.00; Emma Smith 2.70; Calvin Bryant 2.15; Edna Curtis 1.75; Alfred Boush 2.00; Annie Boush 2.50; Sarah Jenkins 2.25; Lucy Jones 2.75; Charles Curtis 1.00; Louise Boush 1.00; Ebinezer Jones 1.00. Total 78.00.

Church – 1916

METHODIST CHURCHES TO BE UNITED

The Joint Commission of the M. E. Church and M. E. Church to Meet in Baltimore, Md., Dec. 28

350,000 NEGRO MEMBERS IN MOTHER CHURCH

Upon this High Commission are Two Distinguished Negro Leaders in the Person of Dr. Robert E. Jones, Editor Southwestern Christian Advocate, of New Orleans, and I. Garland Penn, of Cincinnati, whose Mission will be to see that the Varied Interests of the Race will be Safeguarded.

The Freeman 12-16-16

(By Horace D. Slatter.)

ASHEVILLE, N. C., Dec. 18.—The joint commission of the Methodist Episcopal church and the Methodist Episcopal church, South, will meet in Baltimore, Maryland, December 28, to bring about, if possible, the union of these two great branches of Methodism. This merger, discussed pro and con, with varied warmth and emotions during the past twenty years has been rendered probable by legislative action of the general conferences of the two churches. Just what effect the union of these churches will have upon the more than 350,000 Negro communicants of the Methodist Episcopal church is problematical and isat tracting considerable attention among thoughtful people of the race as the time for the commission meeting approaches.

The original one body of Methodists suffered division in 1844 over the fact that a white bishop became involved in slavery by marrying a wife who had one Negro girl named Kitty as a slave. Thus, seventy-two years ago, the white people in the Methodist Episcopal church, North and South, parted company with the Negro as the innocent occasion of the division. Now that the reunion of these two branches of Methodism is imminent, the relation of the Negro to the reunited church is one of the innocent causes involved.

Upon the commission representing the Methodist Episcopal church, are two prominent men of the race, Dr. Robert E. Jones, editor of the Southwestern Christian Advocate, New Orleans, La., and Dr. I. Garland Penn, of Cincinnati, corresponding secretary of the Freedman's Aid Society. Drs. Jones and Penn represent the ministry and laity, respectively upon the commission, but beyond that, they are the sole representatives of the 350,000 Negroes in the Methodist Episcopal church, whose fortunes in a large measure are to be affected by the final conclusions of the commission.

It is quite the understanding that these distinguished Negro leaders were placed upon the commission in order that the interests of the Negro members would be safeguarded. The assignment is an important and responsible one, for there has been no such historic commission touching the religious and educational interests of the nation since emancipation. Holding briefs for the 350,000 Negro members, they stand unique and alone and yet hold their commissions from members who are organically a part of one of the great churches, and who, in theory, should not be considered apart from the other members.

Both the Methodist Episcopal church and the Methodist Episcopal church, South, subscribe to a plan of unification by reorganization in which each, it is supposed, will loose its identity in the unified church. Both have stated their positions as to the Negro. The Southern church prefers that the three hundred and fifty thousand Negroes in the Methodist Episcopal church shall be organized into a separate and independent body, holding only fraternal relations to the unified white body, if such union should be accomplished. The Methodist Episcopal church, at its general conference in Saratoga last May stated its position as follows: That the Negro should be a part of the reunited church with representation in the general conference of that church and supported its position by naming these two colored men on its commission to meet the white commission from the Methodist Episcopal church, South.

The members of the two commissions are: Methodist Episcopal church: Bishops William Fraser McDowell, Washington, D. C.; Earl Cranston, Washington, D. C.; Frederick D. Leete, Atlanta, Ga.; John W. Hamilton, Washington, D. C.; R. J. Cooke, Helena, Mont. Ministers—Sdgar Blake, D. D., Chicago, Ill.; secretary Board of Sunday Schools; J. R. Day, D. D., president Syracuse University, Syracuse, N. Y.; David G. Downey, D. D., New York City, Book Editor; John F. Goucher, D. D., Baltimore, Md.; Robert E. Jones, editor Southwestern Christian Advocate, New Orleans, La.; A. J. Nastm, D. D., Cincinnati, O., Editor Der Christliche Apologatel Frank Neff, pastor First M. E. church, Oklahoma City, Okla.; E. M. Randall, Seattle, Wash., pastor Gilman Park church; C. B. Spenserm, D. D., Kansas City, Mo., editor Central Christian Advocate; J. W. VanCleve, Chicago, Ill., executive secretary, Commission on Finance. Laymen—George Warren Brown, St. Louis, Mo., shoe manufacturer; C. W. Fairbanks, former vice-president of the United States; A. W. Harris, New York City, corresponding secretary Board of Education; C. W. Kinne, Jacksonville, Fla., real estate; I. Garland Penn, Cincinnati, Ohio, corresponding secretary Freedman's Aid Society; I. E. Robinson, Charleston, W. Va., ex-chief justice of Court of Appeals, West Virginia; Hon. Henry Wade Rogers, New Haven, Conn., judge United States District Court; Col. William Rule, Knoxville, Tenn., editor the Knoxville Journal; Alexander Simpson, Philadelphia, Pa., lawyer; Rolla V. Watt, San Francisco, Cal., insurance.

Methodist Episcopal church, South—Bishops A. W. Wilson, Baltimore, Md.; E. E. Hoss, Muskogee, Okla.; Collins Denny, Richmond, Va.; Edwin D. Mouzon, Dallas, Texas; W. A. Candler, Atlanta, Ga. Ministers—Frank M. Thomas, D. D., pastor Fourth Avenue church, Louisville, Ky.; W. J. Young, D. D., Candler School of Theology, Atlanta, Ga.; John M. Moore, D. D., secretary Home Missions, Nashville, Tenn.; C. M. Bishop, D. D., president Southwestern University, Georgetown, Texas; E. B. Cheppelle, D. D., editor Sunday School Literature, Nashville, Tenn.; T. N. Ivey, D. D., editor Christian Advocate, Nashville, Tenn.; A. F. Watkins, D. D., president Millsaps College, Jackson, Miss.; H. M. DuBose, D. D., editor Methodist Review, Nashville, Tenn.; W. N. Ainsworth, D. D., pastor Mulberry Street church, Macon, Ga.; A. J. Lamar, D. D., publishing agent, Nashville, Tenn. Laymen, Judge M. L. Walton, Woodstock, Va.; Dr. H. N. Snyder, Spartanburg, S. C., president Wofford College; Percy D. Maddin, lawyer, Nashville, Tenn.; Dr. R. S. Hyer, president Southern Methodist University, Dallas, Tex.; Dr. J. H. Reynolds, president Hendrix College, Conway, Ark.; R. E. Blackwell, Ashland, Va., president Randolph-Macon College; Judge J. L. Kelley, Supreme Court of Virginia, Bistol; T. D. Samford, United States District Attorney, Opelika, Ala.; John R. Pepper, merchant and banker, Memphis, Tenn.; Col. E. C. Reeves, lawyer, Johnson City, Tenn.

It will be seen that Dr. Jones and Dr. Penn are in distinguished company, and that however momentus the status of the colored people they shall represent on the commission, their affairs are in capable hands. No church in which there are colored people ever recognized the race in such a conspicuous way, but these men are well worth it, and there is no question but that they will measure up to every demand. Dr. Jones is regarded as one of the ablest editors in the church and has been re-elected four quadrenniums, having been unanimously chosen at the Saratoga general conference.

Dr. Penn was for seventeen years assistant general secretary of the Epworth League and is now serving his second term of four years as corresponding secretary of the Freedman Aid Society. It is safe to say that the interest of the Negro in the Methodist Episcopal church will be carefully safeguarded by these two distinguished sons of the race and of Methodism.

TRIBUNE

New York City

MAY 26 1918

DROP RACE BAR TO M.E. BISHOPRIC

Negro Clergyman's Eloquence Carries Conference for Eligibility.

Tears coursed down the cheeks of the Rev. W. H. Brooks, negro pastor of St. Mark's, when the New York Conference of the Methodist Episcopal Church, in session at Peekskill, yesterday voted in favor of the proposition to permit a negro or member of any other race to become bishop. The final vote was 123 to 15.

This decision was reached, in a large measure, because of a brilliant appeal in behalf of the negro by the Rev. Mr. Brooks. Practically all of the leading ministers in the conference expressed themselves in strong terms, but they accepted the result as a victory for the negro pastor's eloquence.

One of the disappointments of the conference was one more rejection of the Western Ohio proposition providing for the consolidation of the Methodist Episcopal Church with the Methodist Protestant Church and the Methodist Episcopal Church South. It has been the dream of many leaders of the church for years to see these divisions of the church united.

During the afternoon a telegram from President Wilson thanking the conference for its expression of confidence and support for the Administration resulted in an outburst of enthusiasm.

President Wilson's message, addressed to the Rev. Dr. Reisner, said:

"Secretary Daniels has shown to me the generous resolutions adopted by the 117th session of the New York Conference.

"May I not express through you to the conference my profound appreciation and my deep sense of encouragement that the conference should have taken such action and my hope that I may be so guided by Divine Providence that I may continue to deserve the confidence of my fellow citizens?"

To-day will be given over to religious meetings and the sessions of the conference will be concluded to-morrow.

PUBLIC LEDGER

Philadelphia, Pa.

MAY 26 1918

M. E. CONFERENCE DRAWS LINE AT NEGRO BISHOPS

Ministers Admit Racial Prejudice and Oppose "Jim Crow" Prelates

ACTION MAY SWAY SOUTH TOWARD CHURCH UNITY

Approval Given to Anti-Mormon and Temperance Movements

The Philadelphia Methodist Episcopal Conference has drawn the color line so far as concerns the appointment of bishops. At the conclusion of a heated argument yesterday morning the conference meeting at St. James' Church, Olney, decided against an amendment to the Church constitution to authorize the appointment of colored bishops. The amendment, known as the "Bishops for Races and Languages" proposal, was defeated by a vote of 157 to 69.

It was asserted by several members of the conference that the adoption of such an amendment would result in a set back to the Methodist plans for church unity.

The defeat of the color amendment, it is believed, will add to the possibility of the union of the Southern and Northern Methodist Episcopal Churches. These two branches of the Methodist Church split when the General Conference of 1844 considered the appointment of a colored man to a bishopric.

"Do we draw the color line?" asked the Rev. Dr. Frank P. Parkin, retiring superintendent of the Central District, in an address of opposition. "Yes, we do draw the color line," he declared. "We want no 'Jim Crow' bishop, a term that has frequently been used in such discussions as this in the last few years.

Racial Prejudice Admitted

"I am a friend of the colored man," he continued, "but we cannot deny or conceal that racial prejudice exists. We know that there is no possibility of a colored man's being elected a bishop by our General Conference, nor of a colored bishop presiding over the deliberations of our own conference.

"I say, let's stop playing hypocrite, let's stop playing double, and tell our colored brethren the truth. If there comes a day when we can find a colored man big and broad enough to become the equal of a white man, then let us have a colored bishop, but not until then."

Dr. Parkin also said that the time must come when the colored churches must form an organization of their own.

The proposed amendment was regarded by some, however, as a movement toward church democracy. Among those who favored it were the Rev. George H. Bickley, the Rev. David Lord and the Rev. Cornelius Hudson.

The Rev. Mr. Bickley said: "We are satisfied with white supervision, and we assume that the colored people are also satisfied with it. But just as we have racial ambitions and pride, so has the colored man. I am in favor of waiting until a man of sufficient calibre to lead his race is found and then making him a leader of his own kind."

Doctor Lord declared that he would take a pastoral appointment as willingly from a bishop with a black skin as from one with a white skin. He said, however, that the colored bishop's qualifications would have to equal those of Bishop Berry. "I firmly believe," he concluded, "that there are some colored men who rank higher in soul and spirit than some of the white brethren with whom we are only too well acquainted."

Another amendment, which would give bishops the power to veto legislation enacted by the General Conference, so far as that legislation related to local conferences, also was defeated.

The Rev. R. E. Johnson, of the Permanent Conference Temperance Society, heartily commended the PUBLIC LEDGER, the EVENING LEDGER and other newspapers that have excluded liquor and drug advertisements from their columns.

Officials Praised

Mr. Johnson also praised Governor Brumbaugh and the city officials, saying: "We commend Governor Brumbaugh for his stand on the local option question, and hail with delight the action of Mayor Smith and Director of Public Safety Wilson in issuing orders which eliminate the drinking of intoxicants by employes of the city."

Mr. Johnson gave statistics showing a large decrease in the consumption of beer and other alcoholic beverages in Pennsylvania last year.

A plea to the members of the conference to unite against Mormonism was made by

ex-Senator Frank G. Cannon, of Utah. "You must do something to Mormonism or Mormonism will do something to you," he declared. "The polygamist, Joseph Smith, carries his Mormon harem from ocean to ocean without restriction. Only in the United States is this curse allowed to grow and fester without restraint. The time has come when the Church should arise and stamp out this evil."

A resolution was adopted in favor of the work of the National Reform Association in its battle against Mormonism.

An amendment giving missionary bishops a voice in the affairs of their home conferences and giving pastors moving from one conference to another the right to retain their relations with the first conference was adopted unanimously.

The Rev. Dr. G. Bickley Burns and the Rev. Dr. Charles W. Straw were elected reserve delegates to the General Conference at Saratoga Springs, N. Y., in May.

In the afternoon a children's assembly was held in the Sunday school room of the St. James Church. Services were conducted by the Rev. J. H. Royer, the Rev. W. Q. Bennett and the Rev. John C. Bieri. A Bible drill was conducted by the Rev. Charles Roades.

Today's program includes a conference love feast, ordination of deacons, sermon by Bishop Berry, services for the St. James Sunday school, the ordination of elders and an evangelistic service. These all will take place in St. James' Church.

BROOKS' ADDRESS TURNS THE TIDE

St. Mark's Pastor's Speech At Methodist Conference Defeats Move Against Colored Bishops

VOTE 125 TO 15 FOR THEM

The Amsterdam News 3/29/16

Mississippi Resolution Downed At Peekskill By New York Churchmen — Will Recommend Election of Prelates for Races At General Conference

When churchmen of the Methodist Episcopal Denomination in other parts of th ecountry came out boldly a few weeks ago and acknowledged that they were opposed to colored Bishops because of race prejudice, doubtless the Methodist Annual Conference which convened at Peekskill last Tuesday would have taken the same stand had it not been for the timely address made to the gathering by the Rev. Dr. William H. Brooks, pastor of St. Mark's M. E. Church, West 53d Street.

Dr. Brooks made his speech to the meeting Saturday and although he assumed his usual calm and dignified attitude, yet his voice appears to have had behind it tremendous power, for if ever a speaker held his audience "spellbound" the great clergyman did.

The Mississippi Conference submitted the resolution as they have to other annual conferences for action and when it came up for discussion Saturday it was championed by the Rev. Dr. Wallace McMullen, former Pastor of the Madison Avenue M. E. Church, who is a professor at present in Drew Theological Seminary, Madison, N. J.

While Dr. McMullen did not oppose the election of Colored Bishops because of race, yet there were many legal phases he brought to light which show he did not thoroughly favor it. His address, too, did much to reveal the hypocracy of many of those present who have all along said they favored it. Just how convincing though the great argument made by Dr. Brooks in favor of the New York State Conference going on record as favoring the addition of colored Bishops may be shown that when the vote was taken it stood 125 to 15 in favor of recommending their election to the General Conference of the Methodist Church which convenes in Saratoga in May. Another question which the General Conference will consider will be the abolishing of the clause in the Church forbidding the members taking part in "Worldly Amusements." One of the principal features of this, of course, is dancing, which the ministers say causes christians to become careless.

NO NEGRO BISHOPS.

3/30/16 Christian Recorder

The Methodist Episcopal Conference (white) of Philadelphia overwhelmingly voted against having Negro Bishops for Negro M. E. churches. The vote in itself was bad enough, but the speeches made in its favor were mean and unChristian. One could hardly believe that ministers of Jesus Christ would openly make the assertions that were made by some who opposed Negro Bishops. The able and learned Negro ministers of the M. E. Church have been humiliated beyond description.

All Negroes of the M. E. Church should resent the insult by leaving the church. The doors of the A. M. E. Church and other branches of Methodism stand wide open, there is no difference in doctrine or polity, why should they not join hands and leave those who would humiliate and retain their progress as men and a race?

The Philadelphia Conference in debate and vote says to the world that the Negro ministers of their denomination are not fit to preside over Negro Conferences—what sad reflection on M. E. ministers and Methodist Schools.

While it is true if the Negroes leave the M. E. Church they would have to go empty-handed because the Conference which declared them unfit for the Bishopric controls the prosperity paid for by their "unfit" slaves; but why linger around the flesh pots of Egypt when the land of promise is in front of you?—Christian Banner.

BISHOPS MEET IN MID-WINTER SESSION

Christian Recorder

THE BISHOPS' COUNCIL IN NASHVILLE, TENN.

A Spirit of Unity and Harmony Pervaded the Recent Session of Council of Bishops of the A. M. E. Church. Bishop Smith, Being Ill, Was the Only Absentee—"Fellowship, Friendship, Comradeship," the Keynote.

2/17/16.

By Bishop John Hurst, Secretary.

The Mid-winter Session of the Council of Bishops, held in Nashville, Tenn., on the 3-6 instant, has passed in history. All the Bishops were present save Bishop C. S. Smith, detained at home by illness from which he was fast recovering, according to a communication addressed by himself to the Council.

The spirit of unity and harmony pervaded the entire session, and it was business-like throughout. It was interesting to note the brotherly and joyous spirit manifest everywhere among the General Officers and the brethren of the ministry and laity gathered in the city, some of them from far off states. Fellowship, friendliness and comradeship seemed to be the keynote among the rank and file of the brethren of every station present.

If the delegates to the General Conference should be dominated by this same spirit, great and lasting will be the good accomplished for the church and race in that historic occasion. Let us pray that it may be so.

A delicate and important duty devolved upon the Bishops of the church at this time is to impart their observations, gathered after four years of travel and service, to the great body of our communicants, through the Conference, respecting the state of the church; its strong and weak points, also its actual needs and suggest such measures as may tend to strengthen it in the future. No such a work can be properly done by dealing with the church itself without reference to the civic forces operating around it. The A. M. E. Church is a world-wide organization. It is operating beyond the seas. Its mission to mankind and its vast interests scattered everywhere make it incumbent upon its leaders to make a survey of State and of Church, as well, in preparing a work as is termed "The Episcopal Address." This work of itself is sufficient to consume every moment of a three-day session. And it did. Whenever time could be stretched out without doing violence to the main program, the Council devoted this margin in listening to the General Officers along matter pertaining to their respective departments.

Rev. J. I. Lowe, D.D., Manager of the Book Concern, made a statement to the effect that the business of the department is being conducted upon a cash basis, and that a new cylinder press has been added to the machinery of the concern at a cost of two thousand dollars on which twelve hundred dollars had been paid. The situation attending the Book Concern, he said, is most encouraging. Some new improvements are to be made in the building before the sitting of the General Conference.

Prof. J. R. Hawkins, Financial Secretary, read a statement showing the annual income of his department also the expenditures. He submitted a table showing the collection of the Dollar Money Fund by Episcopal Districts, and dealing with the General Conference Sustentation Fund. The Council, by motion, unanimously registered their great satisfaction over Prof. Hawkins' management of the Financial Department. By motion he was also directed not to grant loans, upon any condition, out of the funds of the department to any delegation at the General Conference.

Rev. J. W. Rankin, D.D., Secretary of Missions, submitted a statement showing that the Easter Day collections had decreased this year by $1,399.85; the 8% dollar money, by $770.34; the W. H. & F. Missionary Society, by $585.87; the Conference Missionary Fund, by $43.34, making a total decrease of $2,799.40. But the W. P. M. M. Society, having increased their collections by $2,839.33, the Department was enabled to cover the decrease with a total increase of $39.39. He read also a lengthy correspondence relative to the effort being put forth by the Missionary Department, through its legal representative in British Guiana, to have the church incorporated in that colony Bishops Hurst, Smith and Johnson were appointed to co-operate with the Secretary of Missions in trying to obtain the granting of said act by constituted authorities. By motion the council expressed their confidence in Dr. Rankins' management of the Missionary Department, and commended his work.

Rev. R. C. Ransom, D.D., editor of the A. M. E. Review, furnished information concerning the Review and expressed great gratification over the popularity that this publication seems to be acquiring among the reading public.

Prof. A. S. Jackson, Secretary of Education, entertained the Council over certain changes which he deemed necessary in the management of our schools and colleges in order to bring to them such financial aid as a generous public is disposed to extend to institutions like ours. His attention having been given to this particular phase of work, he realized that if the church should bring about the relief required, such aid would be forthcoming. How to standardize our schools was the question of the greatest concern to the Council. Suggestions were offered by the Bishops on this important question. Confidence of Council was expressed by motion in the management of the Department by its Secretary.

Rev. B. F. Watson, Secretary of Church Extension, was requested to leave the Council hastily and study the condition affecting our church interests in Newport, Arkansas and Pittsburgh, Pa.

Prof. Ira T. Bryant, Secretary of the Sunday School Union, informed the council that the old building of the Sunday School Union had not been disposed of, and that there was no disposition on his part to do so hastily, as the obligations created by the erection and equipment of the new building were being met promptly. He called the attention of the Council to the Encyclopedia of the Negro race, an extensive work prepared by Mr. Daniel Murray, after 22 years of constant and arduous labor. He informed the Council that this work could be published by the Sunday School Union, and would be a great credit to the denomination if the Council would approve the proposition. By motion Mr. Bryant was given the pledge of moral and financial assistance on the part of the Council in undertaking the publication of the Encyclopedia of the Negro race, if he could sign a satisfactory contract with Mr. Murray. The Council, by motion, expressed their satisfaction over the work done by Mr. Bryant, and extended to him their best wishes.

The Council noted the presence of Editors R. R. Wright, Jr., G. W. Allen and J. F. McDonald, and also Rev. J. C. Caldwell, Secretary of the Allen Christian Endeavor League Department, who contributed each in their line of work in making the session of the Council in every way profitable.

N. Y. Methodists Vote For Election of Negro As Bishop of the Church

Constitution

Peekskill, N. Y., March 25.—The New York conference of the Methodist Episcopal church by a vote of 123 to 15 today approved a proposition to allow the election of a negro as bishop of the church, or the election of a member of any other race. 3 mch 11

Church - 1916

Fifty-five Diplomas Given.

The National Baptist Union Review.

Fifty-five diplomas were distributed last Sunday at the graduating exercises of the Teacher-training Class which were conducted at Mt. Olive Baptist

4/8

REV. J. A. SHARP,
Superintendent of Teacher-Training Service, who conducted the training course here and whose class furnished the fifty-five candidates who received certificates andd diplomas.

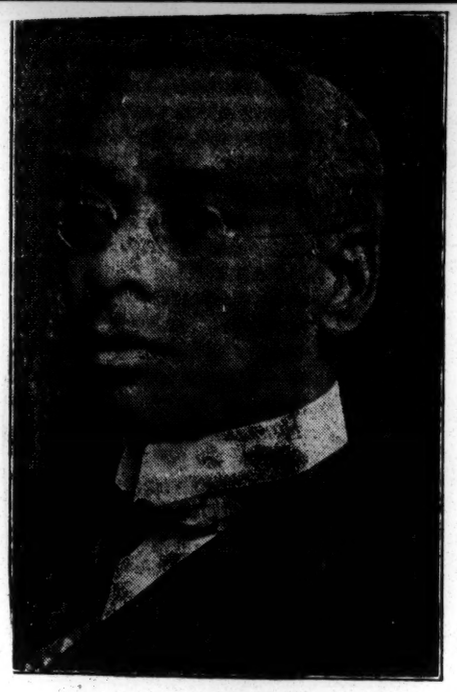
Church, Nashville, Tenn. This is reported to have been the largest graduating class to finish any prescribed teacher-training course in the history of the Sunday school workers of the city. A program that was interesting from beginning to end was rendered in the presence of a magnificent audience. At three o'clock the Rev. Mr. Sharp, who is the Superintendent of the Teacher-training Course for the Baptist people, announced that the exercises would begin. He read the program and while this was being done the entire class was invited to take seats in the front of the mammoth church auditorium.

Rev. J. C. Fields, D. D., a member of the Publishing Board and the pastor of the Pleasant Green Baptist Church, delivered one of the addresses to the graduating class. He declared that the teachers who were going out having finished the prescribed course were uniting with a band of Christian workers for service. He reviewed the splendid record that had been made by the Sunday schools of Nashville in their forward Sunday school movement, and declared that Nashville was the center of Sunday school activity. Dr. Fields spoke for thirty minutes, addressing himself to the class of Sunday school teachers.

Following the address of Dr. Fields, Rev. J. I. Van Ness, D. D., Editorial Secretary of the Baptist Sunday School Board of the Southern Baptist Convention (white), was introduced. Dr. Van Ness was lustily applauded. He declared, after addressing himself to the members of the Board, the superintendent of Teacher-training and the class itself, that he was going to speak on a subject that has not before been discussed or talked on by the ministers, or by the workers in the Sunday school movement. He described the conditions as they now obtained among the religious folks with regard to the object of the Sunday school, after which he announced his subject as "Sunday School and Religion." He made a number of illustrations, leading up to his subject and declared that irrespective of what people might say or do, Sunday or the Sabbath, or whatever they might call the day, was a day in which Sunday school and religious work should be done. Dr. Van Ness declared no day was just like Sunday, that the sun did not shine like on any other day, and that one never felt the same as they did on Sunday.

He put the entire subject before the audience and the teachers in such a catchy way that the magnificent audience began in audible tones to agree as he went from one convincing step to another, proving conclusively his position. His was a magnificent address, logical in every sense of the word and went home to the Sunday school teacher. Dr. Van Ness paid a glowing tribute to the effort that had been successfully put forth by the present teacher-training class. He congratulated Dr. Boyd and Dr. Clark for the work they had been able to do for the movement through the National Baptist Publishing Board, and said that he believed that if the work was continued there would be no denomination among any race of people with a better equipped lot of teachers.

Dr. Sharp introduced as the last speaker Rev. Dr. Boyd, who in his characteristic way made the last talk of the evening, giving some wholesome advice to those who had pursued the course, admonishing them that their work had just begun. He afterwards gave the history of the struggle that his Board had had in launching a Teacher-training Course, which he declared began really at the Sunday School Congress which was held in the Bethel Baptist Institutional Church, Jacksonville, Fla., under the lead of Dr. Pius. The doctor described how the work had been kept at a standstill after the death of Dr. Pius, until Rev. Mr. Sharp got into the harness and began pushing it. In conclusion the following were handed diplomas and certificates: R. L. Hayes, Mrs. Eliza Wilder, Miss Tennie Gracie Blackman, Mrs. Lucile Goodall, Mr. A. D. Bryant, Mr. G. P. Baker, Rev. H. A. Alfred, Mr. E. L. Cleggett, Mr. W. S. Amos, Mrs. W. S. Amos, Mrs. Mattie Robinson, Mrs. Hattie Sharp, Mrs. M. C. Bates, Mr. S. P. Harrison, Mr. Lucius Scales, Mrs. Annie Tabor, Rev. T. T. Stoner, Mrs. Mollie Thompson, Miss Pauline Cason, Mrs. H. M. Burns, Revs. R. H. Boyd, D. D., LL. D., C. H. Clark, D. D., J. C. Fields, D. D., J. L. Harding, D. D., G. B. Taylor, D. D., H. M. Burns, D. D., J. B. Ridley, Henry Allen Boyd, Prof. C. T. Hume, Thomas Hendricks, Mrs. A. L. Williams, Rev. S. L. Jones, Rev. Richard Morton, Mrs. Ophelia Morton, Mrs. Irene Peays, Mrs. Ella P. Evans, Miss Sammy Ella Shannon, Mrs. Lovie Woods, Mrs. Mattie Lucile Murphy, Mrs. Hattie L. Hogan, Miss Louise Harris, Mrs. J. L. Harding, Mrs. Annie Tally, Mrs. Francis Batson, Joseph Shute, Andrew King and Mrs. M. L. Johnson.—Nashville Globe.



REV. J.C . FIELDS, A. M., D. D., Pastor Pleasant Green Baptist Church, who delivered the graduating address to the Teacher-training Class at Mt. Olive March 19th.

THE M. E. CHURCH AND THE NEGRO.

Richmond Planet

5/25/16

The Baltimore (Md.) *Commonwealth* says:

"It does not take long for any casual visitor to the General Conference of the M. E. Church to discover a lack of leadership among the 90 Negro delegates in attendance upon the Conference. No one among them seems wise enough to grip the body and command it to do what would redound to the good of the race in the church. The leaders are so obsessed in their own interest that they hardly have the time to concentrate their efforts and the men of less pretentions among them discovering this fact have unfortunately lost confidence in their ability for constructive work. No caucus agreement seems binding, and separate camps, with their petty leaders are established on curbstones and rear buildings, with one or two white men who represent the interest of their white candidates for office, occupying the center of the group and commanding their attention. It does not take a blind man to discover that a general superintendent of the Negro race is not in sight, but the enthusiasm of the group must be nourished until voting is over, and so the mental process of hoping against hope continues."

This is "a condition and not a theory that confronts us." This is largely true of the colored people in this country. Selfishness and self-aggrandizement seem to be the watch-word of colored leaders everywhere. It is a doctrine, "If I can't, you shan't." They are paying the price for their folly, however. In the Methodist Episcopal Church, from our observations, the colored divines seem to be fearful of punishment. They hesitate for fear that the official disapproval will result in the loss of a few dollars in their annual salaries.

It is reported that the Methodist Episcopal Church decided against a colored bishop. Many colored people were against the same thing although the great majority of them were in favor of this innovation. Now comes the Baltimore *Commonwealth*, edited by that very able and distinguished churchman, REV. ERNEST LYON, D. D., who virtually charges that BISHOP ISAIAH B. SCOTT resigned the position of Missionary Bishop under pressure.

He retired twelve years earlier than was necessary, being virtually in his prime. His age is only sixty-one years. The meaning of all of this is that in deciding for union, the northern Methodists have decided to virtually unload the colored brethren as equals in the church. The hint should be taken. Colored people will be continued as an annex and treated as heathen in the sense of placing the entire membership under the white Bishops of the Church.

We hope that churchmen of the type of REV. DR. ERNEST LYON, REV. DR. J. W. E. BOWEN, REV. DR. ROBERT JONES will understand that they will ultimately be required to stand up as men and be counted. This can only be done when the colored church membership becomes self-supporting and independent financially of the parent body. The trouble is that northern white men have never understood the color line question. They try now to adjust themselves in accordance with southern white men's standards and they invariably make "a mess of it."

We would recommend that the colored leaders organize and trust each other. They must have a leader. Then secure from the parent body a charter of authority and organize under it. With this arrangement will come racial separation and in its wake will follow a colored Bishop, free, and to a great extent, independent. He can meet with the General Conference, but being backed by colored people's money, he can speak with a degree of independence unknown in the his-

tory of the church.

DR. ERNEST LYON has said something in his journal. It would be well for his associates to ponder over his unpalatable utterances with profit if not with pleasure. We are active in finance nowadays. Sometimes, we wish we could be active in religious affairs. When will the awakening come to our people? When will the handicap of a century be wafted away in the distance and colored folks stand up for and support colored folks?

EDITORIAL CORRESPONDENCE.

Christian Recorder

On Monday, January 31, at four-fifteen in the morning, the Editor of the Christian Recorder left Philadelphia for Nashville, Tennessee, to be present at the Bishops' Council, scheduled to meet in St. John Church, Nashville, February 3-6. The purpose of leaving Philadelphia so early was to keep an oft-deferred appointment with Mr. Daniel Murray, in Washington, D. C. Mr. Murray, whose full name is Daniel A. Payne Murray, for more than forty-five years has been connected with the Library of Congress, at Washington. During half of this time he has been actively interested in the history of the Negro, and has collected hundreds of thousands of items of interest and value regarding the race. Many of these items I had the pleasure of perusing, in company with Mr. Murray, who is preparing to put them into an Encyclopaedia of the Negro Race, and I am sure that should he succeed in publishing them, he will do the race a very great good. 2/10/16.

After spending nearly five hours with Mr. Murray, I joined the party from the East and journeyed to Nashville. There were two cars, one from Washington, which Prof. J. R. Hawkins led, and one from New York, led by Rev. A. L. Murray. In the Hawkins party were Bishops Tanner, Coppin and Johnson; Bishop and Mrs. Heard, Bishop and Mrs. Hurst, Revs. J. I. Lowe, F. T. M. Webster, C. C. Dunlop and H. H. Cooper, of Philadelphia; A. L. Gaines and I. N. Ross, of Baltimore; E. H. Hunter and S. S. Morris, of Virginia; T. J. Askew, of Pittsburgh; Hodson Waters, of Chambersburg, Pa., and the Editor. In the Murray car were Revs. J. W. Rankin, R. C. Ransom, A. R. Cooper, C. P. Cole, of New York; M. W. Thornton, of Boston; G. H. West, of Connecticut; R. B. Smith, H. P. Anderson, Joseph Styles, of New Jersey; R. J. Williams, I. H. Ringgold, J. C. Beckett, H. G. Arnett, J. R. Reed, of Philadelphia. The two parties journeyed along very pleasantly and at Louisville, Ky., were entertained at dinner by the Stewardesses of Quinn Chapel Church, Rev. Harvey, pastor. Here we met Bishops Lee and Shaffer, who accompanied us to Nashville, at which place we arrived about 8.3[illegible] Wednesday evening.

At ten o'clock Thursday morning the Council opened, Bishop Tyree presiding in the absence of Bishop Lee, who was slightly indisposed. All the other Bishops were present except Bishop Smith, who is reported ill at his home in Detroit. All of the General Officers were in attendance.

The feature of the opening day was the sermon by Bishop Parks, He was almost direct from the funeral of his daughter, and appeared in no condition to preach. But it is my candid opinion that he preached the most effective sermon it has been my pleasure ever to have heard from him. His sermon was timely and practical. He called us to consider that this is God's Church, not man's; and it is for God's purposes. He warned against self-seekers in the Church, and impressively emphasized the necessity of the Divine call. Said he, "this is God's Church, and to lead it God must call you." "This is no political ring, no mere man-made organization, in which men can succeed by their own methods without considering God, but the chief and indispensable factor in success is the call of God." The preacher urged the Church to trust in God—to seek to realize not man's ambition as much as God's will, and his congregation was profoundly impressed.

There were about two hundred visitors present, representing every Episcopal District in the United States. Brethren came not only from Tennessee, Kentucky, Alabama, Mississippi, Arkansas, North Carolina, Missouri and Georgia, but from far-away Michigan and Florida; from Louisiana and Kansas; from Ohio and South Carolina, and other States, and one might have thought that the General Conference was in session.

It's a great sight to see these brethren from all parts of the Church meet and greet one another. Oh, how they smile and shake hands and discuss! There is no fraternity on earth like the ministry of Jesus.

The men who were at this Council are largely the leaders of the Church, the progressive and ambitious men. Many of them are candidates for the Bishopric and various General Offices. There were Revs. Beckett and Simmons, of South Carolina; Ross and Gaines, from Baltimore; Brooks, from Florida; Fountain, from Georgia; West, from Alabama; Feider, from Mississippi; Hill, from Arkansas; Porter, from Tennessee, who was the host; Carey, from Chicago; Brooks, from St. Louis; Ransom, from Kansas; Thornton, from Boston, and Askew, from Pittsburgh, who were looking toward the Bishopric of the Church, while those who would not mind sacrificing themselves for a General Office were, besides those now holding these positions, none of whom seemed a bit weary, Revs. Anderson and Arnett, of the First District; Morris and Carnes and Avery, of the Second; Williams, of the Third; Barksdale, of the Fifth; Harmon and Williams, of the Sixth; Prof. Garrett, of the Seventh; Brooks and Hair, of the Eighth; Williams and Jones, of the Ninth; Montgomery and Robinson, of the Twelfth, and, I suppose, others who did not directly inform the Editor.

But beneath all this ambition there was first, last and always the spirit of fraternity and Christian rivalry. There was no bitterness worth mentioning. The thing uppermost in most minds was the promotion of God's Church. Men seemed much more ready to trust God than they have appeared since I have been attending the Councils. What threatened, seven months ago, as some thought, to disrupt the Church, was hardly mentioned. I mean the spirit of sectionalism. We went so near the precipice last June, that those of us who got a look at the yawning chasm of humiliation and disgrace which awaited us below if "we bite and devour one another" have fully felt the result of the reaction. We have also seen what strife is doing (we say so sadly) with the great Baptist organization, what it is doing with the great Odd Fellows organization, and we must save the A. M. E. Church.

I doubt if there is today an organization of our people anywhere where there is such a feeling of fraternity as there is in the A. M. E. Church, where there are so many men ready to bury their personal feelings for the success of the Church. We begin to feel that we shall enter the next century as God wants us to.

Not only was there an absence of great sectional feeling, but there was a tendency to consider things on their merit rather than from a prejudiced point of view. Both in private conversation and in public address, men were asking and zealously seeking to find out, "What is best for the Church," rather than what would promote their personal ambition. If this spirit continues, the Centennial General Conference will be a record maker for constructive work.

While the Bishops deliberated in private the visiting ministers held what they chose to call a "Connectional Council." Rev. J. G. Robinson, of Arkansas, was chairman, and Rev. J. A. Lindsay, of Alabama, secretary. Each General Officer was asked to make a statement before this Council and the affairs of his department were discussed. After statements from the General Officers, various Connectional matters were discussed, such as the time limit, the publication interests, pensions of missionary and superannuated preachers, widows and orphans, etc.

The Bishops' Council itself was behind closed doors. But the same spirit which was exhibited outside the Council was also, we are informed, shown inside. More than one Bishop said it was the best Council he had ever attended.

The Bishops spent most of the time working on the Episcopal Address, which is to be read by Bishop Coppin. They have reviewed every condition and department of the Church and will make recommendations in keeping with their findings.

Bishop Hurst has promised for next week an official statement of what the Bishops did and I will not anticipate him.

The Sunday School Union building was the most important topic of conversation, next to the Council. Mr. Bryant captured nearly all the Bishops and visitors by the splendid work he has done. The new building makes it possible to have all the mechanical work on the first floor, which is large enough to accommodate presses, monotypes, folders and binders, type cases and other machinery, and the principal offices. On the second floor are private offices of Mr. Bryant, Dr. Caldwell, display rooms, rest rooms, a small assembly room and a kitchen, while on the third floor is a hall. There is plenty of room for future expansion. As one brother has said, "Mr. Bryant has delivered the goods," and that seems the consensus of opinion of all Nashville.

There are about fifty loyal employes. I do not know anywhere in America that I have seen employes in a Negro establishment with the esprit de corps as here.

While in Nashville I had the pleasure of visiting the homes of three Bishops, our own Bishop Evans Tyree, Bishop C. H. Phillips, of the C. M. E. Church, and Bishop Scott, of the M. E. Church. Each of them possesses a beautiful home, though Bishop Tyree's was saddened by the illness of his daughter, though also gladdened by the presence of his mother. I visited some of the business houses of the city and the new State school and now am on my way back to Philadelphia where we trust all forces will catch the spirit of the Council, the spirit of unity and work toward making the forthcoming General Conference a great success in the building up of the Church and the people.

R. R. WRIGHT, JR.

CANDIDATE FOR BISHOP $9,000 SHORT OF A. M. E. ZION FUNDS

2/5/16

Says Cash Is Tied Up in a Bank That Failed, But That He Will Make Good.

21

THE INCIDENT A SURPRISE.

Atlanta Independent

Montgomery, Ala., Jan. 24.—At the Council of Bishops of the African Methodist Episcopal Zion Church recently closed here it was declared that Dr. J. S. Jackson, of Birmingham, was $9,000 short in the church fund. He said that the money was tied up in the Penny-Prudential Bank which failed and that he would make good every cent. All the bishops were present and suspended him from office, refusing to consider his proposition and appointing the Hon. John C. Dancy to fill the position until the meeting of the General Conference next May in Louisville, Ky.

Dr. Jackson was a candidate for the Episcopacy and his friends declare that the action was to get him out of the way. He, however, will appeal to the General Conference.

A series of resolutions against Dr. Jackson were adopted by nearly one hundred presiding elders and pastors who were present. The exact amount due the church according to the report is $9,112. This the Financial Secretary was unable to pay and confessed he could not raise more than two or three thousand dollars of the amount before February first, even if he were allowed to do it. His bondsman were called upon to make up the deficiency and the Secretary of the Board of Bishops, Alexander Walters, was instructed to notify the bonding company.

SEP

TO DISCUSS EPISCOPAL BISHOP FOR NEGROES

The increase of negro communicants in the Episcopal Church in the South has, for some years past, led to the organization of separate congregations with ministers of their own race. They are now asking for a revision of this system which will also give them bishops of their own race.

The General Convention of 1913, which met in New York, appointed a strong commission of bishops, clergy and laymen to consider this question. The commission, of which the bishop of North Carolina is chairman, has just issued its report. This will be discussed at the convention to be held at St. Louis in October.

The commission was unable to agree upon a definite plan and will, therefore, present majority and minority reports.

Church — 1916

THE TRUTH SURRENDERS TO ERROR

Atlanta Independent 1-25-16

Oppression is none the less a sin because it is practiced in the church or by the church. Murder is none the less murder because it is committed by a preacher. Sin is sin in the sight of God, without regard to the color or character of the perpetrator. Oppression has always been barbarous. Under our form of government, every man is permitted to serve God as his conscience dictates, to affiliate and to associate with him whomsoever he chooses in the worship of his Master. If the Baptist church stands for any principle, distinctively or singularly, it is free speech, the freest expression of individual opinion and the right to serve God according to the dictates of the individual conscience. The Baptist Church is sovereign and does not surrender its sovereignty to any connectional movement.

Our forefathers recognized the principles of the Baptist Church in building this great government. The genius of baptism permeates every fibre and branch of a free government. There was no real freedom of speech in this country until Roger Williams established the Baptist Church in the Province of Rhode Island. The framers of our constitution took for the basis of their actions baptist polity and baptist principles.

The treatment received by Dr. Boyd at the Georgia State Baptist Convention in Augusta last week, was destructive of every principle of our church. It had been openly charged on the floor in the convention at Augusta, and before we reached there, that Dr. Boyd had stolen $300,000.00 worth of property from the Negro Baptists of America; that the property of the denomination was deeded to Boyd, and that he had grown rich by dishonest methods and practices as manager of the Baptist property; that he was responsible for the split in the denomination and that Morris was innocent. One Rev. Haines from Nashville, had been down and spoken. The convention had gone on record before Boyd reached Augusta, in the first day of its session, that it would not hear from Boyd, it mattered not what message he brought. If he brought the truth, it mattered not, they would not hear the truth if it came through Boyd.

Haines spoke and $100.00 was given him of everybody's money. Those who agreed with Boyd and those who agreed with Morris contributed to the common fund. Haines told some wonderful stories. He said that he was a member of the National Baptist Board one day, and awoke the next morning and found that he was no longer a member. That was possible without doing Haines or anybody else an injustice. But Haines twisted and warped his story with a view of making the innocent convention believe that he had been wronged. He was not honest enough to say that his term of office expired at twelve o'clock on the 30th day of a certain month and another person had been elected to succeed him.

Boyd's friends asked that he be introduced, not that he be allowed to speak in his own defense, but that he be permitted to greet the brethren to whom he had given the best twenty years' service of his life. But preachers who styled themselves ministers of God, followers of the lowly Nazarene, stood up in their chairs and denounced this old veteran as a rogue and absolutely refused him the God-given right to say: "Brethren, I am not guilty." Condemned as Christ was before Pilot, without a hearing, as thousands of our race are condemned by blood-thirsty mobs without a hearing, this man of God was spat upon by men who profess to know God in the pardon of their sins.

But the old veteran, encouraged by the consciousness of his innocence, and taking consolation that he was being persecuted for Christ's sake, stood with tears in his eyes as the preachers proclaimed: "We will not have the truth if Boyd is to bring it!"

The Bryants, the Williams, the Cannons, the Reddicks and their kith did not help their cause when they refused to let the deeds of the property be read, when they would not let Boyd stand up and say: "Brethren, I an not guilty. Hear my cause for Christ's sake. Hear me in the interest o truth, not for my sake, but that the people may have the whole truth."

Many of the Baptists of our state are engaged in a conspiracy to mak the National Baptist Convention fail in its meeting here next September. But the promoters know no failure, and will brook no difficulty in entertaining the convention, independent of the devil and preachers he has engaged to promote his cause in Georgia. Atlanta will have it and do herself proud on that occasion. The friends of Drs. Carter and Hall and the citizens are going to join the Williams-Bryant-Cannon combination in the entertainment of the Sunday School Congress, for fear that we might turn one of Christ's little ones away if we turn away a delegate. So we are going to entertain devil and saint alike. Atlanta knows no failure and we are going to take care of both the Congress and Convention.

We cannot understand why truth is afraid of error. If the Morris people have truth and righteousness on their side, why should they fear the evil and wickedness of the Boyd people? Suppression of free speech and oppression of human beings never won a victory for Christ. The free expression of individual will and the unshackling of consciousness have always made for the kingdom of God and the uplift of man. The opposition is helping us by advertising us. We can cut down our advertising bill and let the devil and his preachers toot our horn from the pulpit and the street corners. If you want to win in this world, let the devil fight you. The devil is accomplishing his greatest victories through pulpits. There is more sin in the pulpit to the man than in the pews. We are trusting God and He is going to fight our battle in this cause as He has always done. In spite of the men, right will prevail. The crime done Boyd in Augusta has made him a martyr to the cause for which he has given the best efforts of his life. Georgia is not with the Reddick-Bryant-Williams-Cannon combination to suppress the truth, nor in their persecution of this grand old gray-headed herald of the Cross. Boyd should have been heard, but he was murdered because he brought to the common people a message of truth. Yet he lives in the hearts of all christians in spite of the dirty plan to do him.

CONNECTIONAL COUNCIL

Meets At Nashville Same Week of Bishops' Council—All General Officers and Many Others Were In Attendance—The Object Of the Council Outlined.

Christian Recorder

By J. A. Lindsay.

2/18/16

The Connectional Council of the A. M. E. Church was called to order in St. John Church Thursday, February 3rd, 3 P. M., Nashville, Tenn., by Rev. J. G. Robinson, D.D., president. Prayer was offered by Major W. T. Anderson. Rev. J. A. Lindsay was elected secretary and Rev. R. A. Grant assistant Rev. J. W. Johnson and Rev. W. J Webb were designated marshals. After some preliminaries by the president, Dr. J. I. Lowe was called on to state the object of the Council. Rev W. H. Mixon also made remarks touching the object and importance of our meeting. The roll-call showed a good representation on hand eager to exchange ideas and to counsel together for the good of the Church. It was obviously apparent that those present were cognizant of the weighty and complex problems confronting us now at the close of our one hundred years of connectional life. Very little time was wasted in mere oratory and in the "time killers' Union"—rising to points of order. All the General Officers were present and took pleasure in acquainting the Council with conditions and doings of their respective departments.

The interest of the Council has grown with each successive session. In the Council the leaders have opportunity to "feel the pulse" of the thinkers present touching needed changes and proposed legislation. It prepares the way for better work at the General Conference. The Council put itself on record in favor of the removal of the time-limit for the pastorate. The Council by vote went down on record as being opposed to the rotation of Bishops in the A. M. E. Church. The Council also voted that 70 years should be the age limit for a Bishop to remain in active service. This age limit, however, should not apply to Bishops already elected. The question of uniting the two branches of missionary societies among the women of the church was cooly discussed, pro and con, but was left by vote in the hands of the following committee to draft resolutions and present to the General Conference on the matter: Drs. W. W. Beckett, G. D. Carnes, H. Y. Arnett, J. D. Dennis and T. J. Askew.

No question lies with greater weight and importance upon the heads of our ministers than the one which relates to the annual stipend justly due those who have worn themselves out in the service of the church. This question has grown more and more acute and serious as each quadrennium has rolled by. Not only the leaders who "hold the fort" in our metropolitan centers, but the "rank and file" of those in the trenches realize that it's "high time" that some law or regulation strong enough was enacted to make sure of what's due when they have been "mustered out." We all realize that we are not as young as we used to be, and we know that in a few more quadrenniums we, too, must, if living, "stack arms" and be "mustered out" of active service. The question of serious moment is, What next? In too many cases reminiscences of the post present us a picture of suffering and shame as answer to the question. The plain truth is, **we must do something.**

We must do something at the next General Conference. We should punctuate the closing work of our one hundred years of Connectional life with ample provisions and regulations in our law that would bring home without fail support for those who were themselves out in the work of the ministry.

The leaders of the Council realized the importance of such action. They know full well the "story of our thralldrom." Stirring speeches were made touching the matter by Drs. T. J. Askew, C. M. Tanner, G. W. Williams, of Georgia; H. Y. Arnett, L. R. Nichols, W. H. Mixon and C. S. Williams. The Council by vote left the matter in the hands of the following committee to draft resolutions on the same and present to the General Conference: Revs. R. J. Williams, A. L. Gaines, C. S. Williams, J. S. Sydes, T. J. Askew, C. M. Tanner, L. R. Nichols, S. G. Channell, E. W. Williams, Prof. A. S. Jackson, R. B. Brooks, J. M. Sutton and J. W. Jarvis.

The Council was pleasant throughout all the sessions. As you know, there were candidates on hand for every position in the church. It is a settled fact there will be plenty of material on hand in Philadelphia to select from, if changes should come. There was no access to the Bishops' Council for members of the Connectional Council, consequently, we know nothing about what the fathers will say about the election of more Bishops. But at this time, Madam Rumor is circulating it that the fathers will recommend no election of Bishops in Philadelphia next May.

Nashville did herself proud in entertaining the representatives. Drs. G. W. Porter, L. J. Johnson and H. L. P. Jones, Committee, together with other pastors, made it pleasant for all. The reception, we must say, was worthy the special notice herein given. Prof. Ira T. Bryant, Secretary and Manager of the S. S. Union, deserves congratulations for the big work accomplished for African Methodism. There is no doubt to it, we have the largest and best equipped publishing house in Nashville, controlled by Negroes in the world. Mr. Bryant showed himself grand in his entertainment and royal manner in which he took charge of all who looked in on the new building. The new building certainly steps to the music of progress and represents the big independent idea and spirit which actuated the sainted fathers who sleep in their graves today. It is ours. Certainly we are proud of it. The opening sermon was delivered by Bishop H. B. Parks and it struck the key-note to the things needed in African Methodism. But I

must close. Deo volente, we will meet you in Philadelphia and tell you some more.

The Southern Christian Advocate

THE NEGRO VOTE IN THE GENERAL CONFERENCE

4/13/16

The voting strength of the delegates of the colored conferences in the General Conference of the Methodist Episcopal Church is something more than one-tenth of the entire membership. To be exact the colored conferences furnish ninety out of a possible total of 840 delegates. Eighty-eight of these delegates are colored. Two delegates from the colored conferences are white, one is a ministerial delegate of the South Carolina Conference, Dr. L. M. Dunton; the other a lay delegate from the Little Rock Conference, Mrs. H. M. Naysmith. This is the largest racial group of delegates in the General Conference other than those that make up the larger per cent of the conference. The German delegates number 40.

There has been not a little discussion from time to time as to the influence of the Negro delegates in the legislation of the General Conference. It has been asserted that these delegates vote in a block. This certainly has not been true with reference to individuals who have been put forward for certain positions for our candidates for official positions the Negro vote has always decided. The Negro vote has also decided on all measures. There is barely one exception to this, and that is with reference to the paragraph No. 248. While there was a split, even in this vote the split has not been considerable. But there are other sections of the Church that voted as solidly on this question as did the Negro delegates. It is entirely safe to say there will be a larger splitting of the vote even on this proposition than ever heretofore. After all, the Negro is just about as other men are with as many shades of minds. There are some interests that concern him especially, and it is not surprising that if the measure is in the interest of this particular group that the delegates should vote practically one way for it.

It has been asserted that this group of delegates is susceptible to the manipulation of the adroit politician in the General Conference. We would not dare to answer this question as it applies to every delegate and if it were true that the Negro delegates were influenced by the "vote getter" they would not be in company by themselves. There are others. But we do not believe that this sin prevails to any large extent.

The vote of the Negro delegates at the next General Conference will be to a large extent a conservative vote. It will not be a vote that can be delivered by anyone and he who essays to deliver the Negro vote undertakes a contract that he cannot fulfill. This vote cannot be delivered. The mistake that some of our friends have made has been in supposing that this vote was deliverable. We utter a warning now lest the innocent may be beguiled and the Negro delegates misunderstood.

There are, of course, a good many good men left out of the delegation from the Negro Conferences—men of training, of character and leadership. It was not possible to put all of the representative men in a group of ninety, but it is safe to say that we have, on the whole, the most representative list of delegates that we have had at any

Memorial services were held March 27, a Rust College, Holly Springs, Miss., in commemoration of the death of Dr. James T Docking, which occurred on the 23rd. He retired from the presidency of the institution about a year ago on account of ill-health. Addresses and papers were presented by members of the faculty, of the Board of Trustees, and students, giving a sketch of his life and many reminiscences of his work as persident and preacher, of his relationship with the teachers and students, of his cheerful, happy manner, and of his many acts of kindness during the years spent on the campus. The music of the services consisted of Dr. Docking's favorite hymns and melodies. The exercises were very impressive and brought back to all who knew him many happy memories of his consistent Christian character and helpful influence. At the close of the service appropriate resolutions were adopted.

NOT IN FAVOR OF MORE BISHOPS

The Journal & Guide 2/10/16.

BISHOP'S COUNCIL OF A. M. E. CHURCH BELIEVE PRESENT STAFF SUFFICIENT FOR NEXT FOUR YEARS.

(Special to Journal and Guide)

Nashville, Tenn., Feb. 7.—One of the most interesting gatherings of Negroes that Nashville has seen during the past decade was the meeting here last week of the Bishops' Council of the African Methodist Episcopal Church, which met here in quadrennial session at St. John's Church, Rev. G. W. Porter, pastor. Thirteen Bishops and thirteen general officers were in attendance, besides nearly two hundred of the leading pastors and presiding elders of the denomination. A great welcome was accorded the visitors by the citizens of Nashville.

Many Aspire to Bishopric.

There were many aspirants to the bishopric present, feeling the pulse of the delegates to the General Conference which meets in Philadelphia in May, and getting a line on the attitude of the Bishops on this subject. Those who sought the favor of the Bishops, however, were doomed to disappointment as the bench is practically unanimous in opposition to the election of more Bishops at this time.

Denomination a Century Old.

The African Methodist Episcopal Church is one hundred years old as a denomination and will celebrate its centennial anniversary at the General Conference in Philadelphia in May. It now has a membership of 750,000 and the church property valuation is estimated at $6,000,000. The membership spreads over every state in the Union, in the Dominion of Canada, in South America, in the West India Islands and in West and South Africa.

DR. J. S. JACKSON, G. N., U. B. F. & S. M.

The Voice of The People 4/27/16.

Is back from the General Conference which just closed at Louisville, Ky., The Doctor seems to be in the best of health, and in fine spirits. We asked the Doctor about his case, etc., at the General Conference. He simply said that "the steam roller was used to the limit." A certain gang has been after me for five years as Herrodias was after the Head of John The Baptist and nothing was too wicked for them to do to get their desire, but I thank my friends who were many, and others will tell you that no man on the Conference grounds had more friends than I did. I tried more than once to get the floor and a privilege question, and the Presiding Bishop, A. Walters, would not hear a privilege question after I had bought my membership badge and paid $10.00 as all delegates were required to pay. My many friends insisted on my coming out for the Bishopric. I frankly said to them no if I had to be elected Bishop under any cloud as some had been. I never would consent to it. I owed the church nothing as per findings of some of the best accountants in the Southland, but the church owed me. Committee after committee waited on me for a compromise. I frankly said to them I have no compromise to make, all I ask for is a square deal, since only one side has been stated, this was denied. I have stood by the church and my race for more than a quarter of a century, and am willing today to put my record by the side of my enemies, and many of them I have helped in more than one way, throughout the country and some of them right at my door. I again thank my friends and especially Alabama, my native State, which has six annual conferences and furnishes near one-fifth of the money that runs the general church, for their kind words of cheer, and continued freindship, while the south west did not get one first class officer, or department we will not become discouraged for "God still lives' and we will never be satisfied as long as we are taxed without representation. Taxation without representation has always been a curse in church and state.

FARMER MURDERED ON WAY TO GIVE LODGING TO NEGRO

Constitution 11-16-16

Albany, Ga., November 15.—John Bailey, a farmer, of Baker county, last night was killed and robbed of about $300 near his home, supposedly by a negro with whom he had left his house for the purpose of giving him a place to sleep in his barn.

The negro, Solomon Booker, is now being sought by posse officers and citizens from four counties.

The negro, it is said, called at the Bailey home and asked to be allowed to spend the night in the barn. Mr. Bailey, taking a blanket from the house, went with him to the barn, but when he failed to return a search was instituted. His body was found near by, his head having been crushed with an ax. Later the money was recovered by officers from the home of a relative of the negro, where he is alleged to have left it.

AMERICAN

New York City

MAR 26 1916

Race Is No Bar to Becoming a Bishop

A negro, or person of any other race may be elected bishop in the Methodist Church. This was decided yesterday at Peekskill, by the New York Conference of the Methodist Church, by a vote of 128 to 15.

The vote was taken after a long debate, during which the Rev. W. H. Brooks, of St. Mark's Church, colored, Manhattan, made an appeal for favorable action on the measure

Church – 1916

BAPTIST EXECUTIVES HOLD BIG MEETING

Nashville Globe 2/18/16.

REV. EDWARD P. JONES PRESIDES

All Phases of Work Outlined---Many Notables Present---Large Delegation Assured at Kansas City

Baptists representing the National Baptist Convention under the leadership of Rev. Edward P. Jones, D. D., of Vicksburg, Miss., held a three-days' session in this city last week. These meetings were held in the chapel of the National Baptist Publishing House, Market and Locust streets, and were presided over by the president of the Convention himself. There were representatives here from many of the states. It is stated that twenty-four states were represented in the meeting and that the plans laid down and the work outlined were far-reaching. The sessions were supposed to be executive but there was so much enthusiasm displayed among the Baptists that there was no attempt to prevent any from entering into the spirit of the meeting. The various Boards represented in the Convention were on hand and according to a statement made by some of the well-known denominational leaders, each had his particular work outlined and left the city fully determined to bring up his work by the time their national gathering convenes in Kansas City next September.

Prominent among the denominational leaders who were in attendance, aside from the president, were: Rev. J. W. Hurse, D. D., Kansas City, Mo.; Dr. D. P. Jones, Rockford, Ill.; Rev. J. F. Thomas, D. D., Chicago Ill.; Rev. C. H. Clark, D. D., Nashville, Tenn.; Rev. L. Drane, D. D., Chicago, Ill.; Rev. J. D. Brooks, D. D., Anderson, S. C.; Rev. R. Kemp, D. D., Charleston, S. C.; Rev. S. A. Moses, D. D., Danville, Va.; Prof. G. B. Hancock, Seneca, S. C.; Rev. G. B. Taylor, Nashville, Tenn.; Rev. W. S. Ellington, A. M., D. D., Nashville, Nashville, Tenn.; Dr. G. L. Prince, St. Joseph, Mo.; Rev. F. W. Lancaster, D. D., Jacksonville, Fla.; Rev. J. B. Beckham, D. D., Independence, Mo.. Rev A. W. Porter, Nashville, Tenn.; Rev. T. A. Brown, Water Hill, Tenn.; Rev. F. P. Green, D. D., Cincinnati, O.; Rev. E. W. Bowen, D. D., Spartanburg, S. C.; Rev. W. W. Carter, D. D., Georgetown, S. C.; Rev. H. A. Alfred, D. D., Nashville, Tenn.; Rev. J. H. Graham, Nashville, Tenn.; Rev. E. W. Hawthorne, Nashville, Tenn.; Rev. W. R. Toliver, D. D., Calvert, Texas; Rev. J. A. Sharp, Waco, Texas; Rev. H. L. Drane, Bowling Green, Ky.; Rev. C. F. Whittenburg, D. D., Spartanburg, S. C.;

Perhaps the most important work done at this meeting, which was given out for publication, was enlarged arrangements for the Kansas City meeting and the plans laid before the meeting by the special representatives coming from Kansas and Missouri. It was stated that the entire west was solid in its plans for entertaining the gathering that is soon to bring to them thousands of workers from every section of the United States. Many of the men remained over until Sunday and delivered special sermons in the leading churches of the city. Nashville accorded, as usual, a hearty reception to the distinguished Baptist preachers from far and near.

A. M. E. Conference Comes to Close

Atlanta Independent 5/25/16

BISHOPS TO RETIRE AT THE AGE OF 73 YEARS

Rev. W. W. Beckett and Rev. I. N. Ross Elected Bishops.

Philadelphia, Pa., May 24.—The Centennial General Conference of the A. M. E. Church, which met in Philadelphia on May 3, completed its work and adjourned yesterday. The conference was a remarkable one, in that it celebrated the 100th year of the organization of this great religious body. Every session was filled with references to this historic occasion. Excursions were made to the tomb of Richard Allen, the founder of the denomination and to Old St. George M. E. Church, from which Allen and his few followers were driven by religious persecution in 1787. Among the important things done at this conference was the recall of Bishop W. H. Heard from West Africa and Bishop J. Albert Johnson from South Africa and the repeal of the law which sent them there, making it impossible to ever again elect a bishop for any foreign field in the A. M. E. Church. Two bishops were elected: Bishop W. W. Beckett of Columbia, S. C., and Bishop I. N. Ross of Baltimore, Md.

An age limit of 73 years was also fixed for the active service of a bishop, to begin with the general conference of 1920.

The following officers were elected: J. I. Lowe, business manager Book Concern; R. R. Wright, editor Christian Recorder; J. W. Rankins, missionary secretary; Jno R. Hawkins, financial secretary; A. S. Jackson, educational secretary; R. C. Ransom, editor A. M. E. Review; Ira T. Bryant, secretary Sunday school Union; G. W. Allen, editor Southern Christian Recorder; B. F. Watson, secretary church extension; J. C. Caldwell, secretary Allen Christian Endeavor League; J. Frank McDonald, editor Western Christian Recorder. Three special sermons were preached. The Quadrennial sermon by Bishop H. Blanton Parks; the Centennial and ordination sermons by Bishop B. F. Leen, the senior bishop of the church.

The following assignments of the bishops were made on Monday night, the 22nd, by the Episcopal Committee for the next four years: First district, Bishop Evans Tyree; second district, J. Albert Johnson; third district, C. T. Shaffer; fourth district, L. J. Coppin; fifth district, H. B. Parks; sixth district, J. S. Flipper; seventh district, Wm. D. Chappelle; eighth district, Wm. H. Heard; nineth district, B. F. Lee; tenth district, Joshua H. Jones; eleventh district, John Hurd; twelfth district, J. M. Conner; thirteenth district, (West Africa) I. N. Ross; fourteenth district, (South Africa) W. W. Beckett; fifteenth district (Canada, the Islands) C. S. Smith.

COLORED SOLDIER CONVERTS JOHN TEMPLE GRAVES—A REBUKE TO WILSON.

Gazette 8/12/16

In the Chicago Examiner of the 9th instant appears the following article by John Temple Graves of Georgia, formerly strong foe of the Colored American, which largely speaks for itself.

"That fight of Lieutenant Henry Adair of the Tenth Cavalry at Carrizal, has in it a touch of the Alamo and Thermopylae. Surrounded in the mad charge against overwhelming numbers of Mexican foes that closed about him, Adair fought like a demon. All around him were his dead soldiers. His superior officer died before his eyes, but Adair kept on. Shot in half a dozen places, with blood over his face and arms, with his blouse ripped until he stood bare to the waist, he used his automatic like a machine gun, sweeping the Mexicans with it as they closed about him. He fought as Bowie fought at the Alamo as Fannin and Travis fought.

"Finally, his automatic could fire no more. Adair swung back his arm and hurled the pistol in the faces of his crowding foe. Side by side with his heroic white lieutenant, there went a black trooper from his company who fought as Adair fought, shot for shot and blow for blow, following the volumes of his leader in the very thickest and bloodiest of the fight.

"The black trooper might have faltered and fled a dozen times, saving his own life and leaving Adair to fight alone. But it never seemed to occur to him. He was comrade to the last blow. When Adair's broken revolver fell from his hand the black trooper pressed another into it, and together, shouting in defiance, they thinned the swooping circle of overwhelming odds before them.

"The black man fought in the deadly shambles side by side with the white man following always, fighting always as his lieutenant fought.

"And finally, when Adair literally shot to pieces, fell in his tracks, his last command to his black trooper was to leave him and save his life. Even then the heroic Negro paused in the midst of that hell of carnage for a final service to his officer. Bearing a charmed life, he had fought his way out. He saw that Adair had fallen with his head in the water. With superb loyalty the black trooper turned and went back into the maelstrom of death, lifted the head of his superior, leaned him against a tree and left him there dead with dignity when it was impossible to serve any more.

"There is not a finer piece of soldierly devotion and heroic comradeship in the history of modern warfare than that of Henry Adair and the black trooper who fought by him at Carrizal.

"The historial of that brief but bloody drama has rescued the name of Henry Adair and written it high in the annals of American heroism where it will live with the illustrious heroes of his race.

"I think the name of that black trooper should be rescued from obscurity and written side by side with that of his officer. If Henry Adair had survived this modern Alamo he would have seen to it that his Negro hero should have been bracketed with him in the heroic annals of the affray.

"As Henry Adair did not live to do it, we should see that this justice is done.

"As the son of a Confederate officer who fought to the end of the civil war, as a publicist who has studied the race question, and once in serious honesty preached the doctrine of the separation of the races, I ask that from the records of that last fatal charge at Carrizal there should be recovered the name of the black soldier whose heroic loyalty to his white comrade touches the high water mark of soldierly devotion and deathless courage, **linking the two races that henceforth must live together and fight together to the end of time.**

"The completed record will be better and more inspiring for both races in every battle of the future. The final record of the Mexican expedition will be all incomplete without adding the heroism and loyalty of the African blood to the superb historic courage of the Caucasian that led it in the charge."

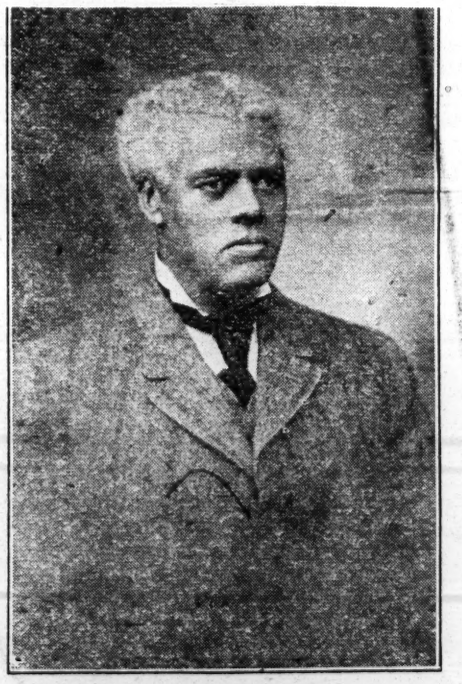
Such a tribute, such a confession, such a conversion, apparently, affecting a rabid white Southern publicist, would make it appear that the bravery of Colored soldiers does help the Colored people of the United States.

But what a repulse to the Wilson administration with its insistent separation of Colored clerks and other employes from all who are not Colored! John Temple Graves says, in public print, "The two races that henceforth must live together and fight together," and the national government in its Executive Departmen' ormally and officially decrees Color separation of Colored employees and even now orders this as to toilets, most insulting of all, since this heroism of Colored soldiers, in the very War Department.

Shame on Wilson.

Protest it in national race Congress.

Rebuke it at the polls.



REV. S. A. MOSES, D. D.,
of Danville, Va.,

Chairman of the Foreign Mission Board National Baptist Convention unincorporated), who was here last week.

BECKETT AND ROSS ELECTED BISHOPS

PHILADELPHIA, PA.—There were thirty aspirants for the bishopric, the general conference of the A. M. E. Church having decided upon the election of two men to that high office. The election occurred on Thursday, the fifteenth day of the twenty-fifth quadrennial conference, the balloting consuming the entire day. New York Age 5/24/16

On the third ballot the Rev. William Wesley Beckett of South Carolina received 377 votes, the Rev. Isaac Nelson Ross of Baltimore, 312, the number necessary to elect being 306. Dr. Beckett and Dr. Ross were declared elected. The Rev. W. D. Johnson of Georgia, an unindorsed candidate, received 260 votes, while the Rev. W. A. Fountain, also of Georgia, and endorsed by the conferences of that State, received 173.

Bishop Beckett was born in South Carolina, and except for four years in New York as missionary secretary, has lived practically all his life in that State. He is president of Allen University at Columbia, S. C., the school from which he graduated.

Bishop Ross is a native of Tennessee and has pastored some of the largest churches in the denomination. He came to the conference from Ebenezer A. M. E. Church of Baltimore.

The bishops-elect were ordained on Sunday with impressive ceremonies, which lasted more than three hours. Taking part in the services were Bishop B. T. Tanner (retired), Bishop Evans Tyree, Bishop Charles S. Smith, Bishop L. J. Coppin, Bishop C. T. Shaffer, Senior Bishop B. F. Lee, Bishop H. B. Parks and Bishop J. S. Flipper.

Senior Bishop Benjamin F. Lee preached the ordination sermon and took advantage of the opportunity to denounce the liquor traffic, divorce and the use of tobacco by ministers. Bishop Becket was presented for ordination by the Revs. P. J. Chavis, D. A. Christie, D. A. Pindergrass, W. F. Rice, L. R. Nichols and George F. Woodson. Bishop Ross was presented by the Revs. H. Y. Arnett, J. W. Norris, M. R. Dixon, J. H. Dickerson, C. S. Williams and R. V. Branch. Bishop Beckett was ordained by Bishops B. F. Lee, H. Blanton Parsk and J. S. Flipper. Bishop Ross was ordained by Bishops Evans Tyree, Charles S. Smith and C. T. Shaffer.

The delegation from the Central Tennessee Conference was unseated because it was claimed that the last quadrennial conference dissolved that conference and it had been reorganized without regard to the rules of the church. The Rev. J. G. Robinson of Pine Bluff, who had been charged with receiving financial inducements to champion the inviting of Col. Roosevelt to address the conference, exonerated himself in a strong speech. The charges against Bishop Joshua A. Jones, embracing maladministration and misappropriation of moneys in the Ninth Episcopal district, were found to be supported by the evidence The bishop was found guilty and the committee recommended that he be publicly reprimanded.

The election of general officers was held on Saturday. All incumbents were re-elected, as follows:

John R. Hawkins, Washington, D. C., financial secretary; R. C. Ransom, New York, editor of the A. M. E. Church Review; Ira T. Bryant, Nashville, Tenn., secretary of the Sunday School Union; G. W. Allen, Columbia, Ga., editor of the Southern Christian Recorder; J. W. Rankin, New York city, secretary of missions; B. F. Watson, secretary of Church Extension; Julian C. Caldwell, Nashville, Tenn., secretary-treasurer of the Allen Christian Endeavor League; J. I. Lowe, Little Rock, Ark., manager of the A. M. E. Book Concern; Dr. J. Frank McDonald, editor Western Christian Recorder; A. S. Jackson, commissioner of education; R. R. Wright, editor Christian Recorder.

At the educational mass meeting held on Sunday at Allen A. M. E. Church, 17th and Bainbridge streets, Bishop J. S. Flipper, who presided, took occasion to commend the Rev. W. Spencer Carpenter, pastor of that church, who had been severely criticized for a sermon preached the Sunday previous in which he scored members of the conference for faults and offences committed while here in attendance on the general conference. Said the bishop:

"I have little respect for the man who would see me going to hell and would not say anything to turn me around. We ought to commend a man who tells us our faults, not condemn him. I know it hurts to hear the truth, but I believe the pulpit is a sacred place, where the truth can be told, and should be told. What Dr. Carpenter said was the truth. I never get mad at a man who tells the truth about me, but I do get mad sometimes when someone lies about me. I know some condemned him, but I did not."

The meeting was held in the interest of the Atlanta Normal and Industrial School, of which the Rev. Richard D. Stinson is principal. Among others who addressed the meeting were Bishop Heard, the Rev. William Decker Johnson, the Rev. C. S. Williams and Dr. Stinson. An appeal was made for funds for the school.

The report of the Episcopal Committee showed that Bishop W. H. Heard and Bishop J. Albert Johnson had been withdrawn from the African field and that the two new bishops, Bishops Beckett and Ross, will take up this work. The bishops are assigned to the episcopal districts as follows:

First district, Bishop Evans Tyree; second district, Bishop J. Albert Johnson; third district, Bishop Cornelius T. Shaffer; fourth district, Bishop Levi J. Coppin; fifth district, Bishop H. Blanton Parks; sixth district, Bishop J. S. Flipper; seventh district, Bishop W. D. Chappelle; eighth district, Bishop W. H. Heard; ninth district, Bishop B. F. Lee; tenth district, Bishop C. S. Smith; eleventh district, Bishop John Hurst; twelfth district. Bishop J. M. Connor; fifteenth district, Bishop Joshua H. Jones; West Africa, Bishop I. N. Ross; South Africa, Bishop W. W. Beckett.

The work in Nova Scotia will be under the supervision of the Rev. J. W. Rankin, secretary of missions.

The Rev. G. W. Porter of Tennessee, who was a prominent candidate for the bishopric, was stricken with paralysis last Friday and taken to Douglass Hospital for treatment.

Assignment of Bishops.

To the members of the Twenty-fifth General Conference, African Methodist Episcopal Church:

Dear Fathers and Brethren: Your Episcopal Committee has now completed the work submitted to us for this session of your reverend and honorable body, whether that work came to us in the form of "matter referred by this body," or through the Council of Bishops, or other regular and lawful channel of communication. In all these matters, whatever their character or nature, we have striven to reach conclusions and make recommendations, without prejudice or rancor. And our consciences bear witness to the fact, that in all things, the good of the church, justice to the parties and interests concerned, and the glory of God, have been constantly before our mind. We thank you for the almost universal acquiescence and the approval you have shown and manifested. It is a source of great satisfaction to every member of this committee. As the years go by, we trust the wisdom of our recommendations will become increasingly apparent. The Christian Recorder 5/25/16

Finally, we have reached that most important and far-reaching subject, viz.: The Assignment of the Bishops constituting our effective Episcopal force. These are fifteen in number, and your action in approving our special report, to wit, that the number and boundary of the Episcopal districts should remain the same during the ensuing quadrennium, as in the quadrennium ending, have been respected in the assignments we have now made. They are announced to you with the sincere hope and expectation that each Bishop will find the work to which he is assigned, like a field of ripened grain, ready for garnering into the fellowship of African Methodism. We commend them each and all, these Fathers in God, to the affectionate confidence and cordial and hearty co-operation of all the ministry and laity. In the Name of God. Amen.

We hereby make the following quadrennial assignment of each Effective Bishop in the African Methodist Episcopal Church.

1. To the First Episcopal District—Conferences: Philadelphia, New Jersey, New York, and New England Annual Conferences. Presiding Bishop, Rt. Rev. Evans Tyree, M. D., D. D.

2. To the Second Episcopal District—Conferences: Baltimore, Virginia, North Carolina and Western North Carolina Conferences. Presiding Bishop, Rt. Rev. J. Albert Johnson, D. D.

3. The Third Episcopal District—Ohio, North Ohio, Pittsburgh and West Virginia Conferences. Presiding Bishop, Rt. Rev. C. T. Shaffer, D. D., M. D.

4. The Fourth Episcopal District—Conferences: Indiana, Illinois, Chicago, Kentucky and West Kentucky Conferences. Presiding Bishop, Rt. Rev. Levi J. Coppin, D. D.

5. The Fifth Episcopal District—Conferences: Missouri, North Missouri, Southwest Missouri, Kansas, Colorado, California and Puget Sound Conferences. Presiding Bishop, Rt. Rev. H. B. Parks, D. D.

6. The Sixth Episcopal District—Conferences: Georgia, North Georgia, Macon, Atlanta, Southwest Georgia, South Georgia and Augusta, Ga., Conferences. Presiding Bishop: Rt. Rev. Joseph S. Flipper, D. D.

7. The Seventh Episcopal District—Conferences: South Carolina, Columbia, Northeast South Carolina, Piedmont and Palmetto Conferences. Presiding Bishop, Rt. Rev. W. D. Chappelle, D. D.

8. The Eighth Episcopal District—Conferences: Mississippi, North Mississippi, Northeast Mississippi, Central Mississippi, East Mississippi, Northwest Mississippi, Louisiana and North Louisiana Conferences. Presiding Bishop, Rt. Rev. William H. Heard, D. D.

9. The Ninth Episcopal District—Conferences: Tennessee, West Tennessee, East Tennessee, Alabama, North Alabama, East Alabama, Central Alabama and South Alabama Conferences. Presiding Bishop, Rt. Rev. B. F. Lee, D. D.

10. The Tenth Episcopal District—Conferences: Texas, West Texas, Northeast Texas, Central Texas and Southwest Texas Conferences. Presiding Bishop, Rt. Rev. C. S. Smith, D. D., M. D.

11. The Eleventh Episcopal District—Conferences: Florida, East Florida, South Florida, Central Florida, West Florida and Middle Florida Conferences. Presiding Bishop, Rt. Rev. John Hurst, D. D.

12. The Twelfth Episcopal District—Conferences: Arkansas, West Arkansas, South Arkansas, East Arkansas, Oklahoma, Central Oklahoma and Northeast Oklahoma Conferences. Presiding Bishop, Rt. Rev. J. M. Connor, D. D.

13. The Thirteenth Episcopal District—Conferences: Liberia and Sierra Leone Conferences. Presiding Bishop, Rt. Rev. Isaac N. Ross, D. D.

Bishop, Rt. Rev. W. W. Beckett, D.D.

14. The Fourteenth Episcopal Dis-
tors, in the several districts to which

15. The Fifteenth Episcopal Dis-
trict—Conferences: Bermuda, Nova Scotia, Ontario, Michigan, West In-
dies and South America. Presiding Bishop, Rt. Rev. J. H. Jones, D. D.

We assign Bishop Benjamin T. Tanner, D. D., to remain on the superannuated or retired list of Bishops of the African Methodist Episcopal Church.

And, finally, may God, Father Almighty, Jesus Christ, His Son, Chief Shepherd of His flock in all the world, trict — Conferences: Cape Colony, Transvaal, Orange River, Zambesi and Natal Conferences. Presiding watch over, sustain with grace divine, and make the labors of our Chief Pas-they are hereby assigned, prosperous beyond anything merited; and may the Holy Ghost attend to enlighten and strengthen each of them in the doing of those things and the performance of those duties inseparable from the holy office to which we have elected them.

May they faithfully watch over and feed the flock of Christ which, in the name of the Twenty-fifth General Conference of the African Methodist Episcopal Church, this Episcopal Committee has now definitely assigned them.

We shall follow them with our prayers, and seek in every way to make their burdens lighter, and join them every good word and work which seeks the advancement of the Kingdom of our Lord Jesus Christ to its conquest of the world.

Sincerely and faithfully your brothers in Christ.

W. H. H. BUTLER, Chairman.

Attest: JNO. I. MORANT.

FIRST NEGRO PRIEST ORDAINED IN UNITED STATES

Baltimore 12/30/16

THE REV. CHARLES R. UNCLES

Church – 1916

JOHN STEWART OF WYANDOTT MISSION

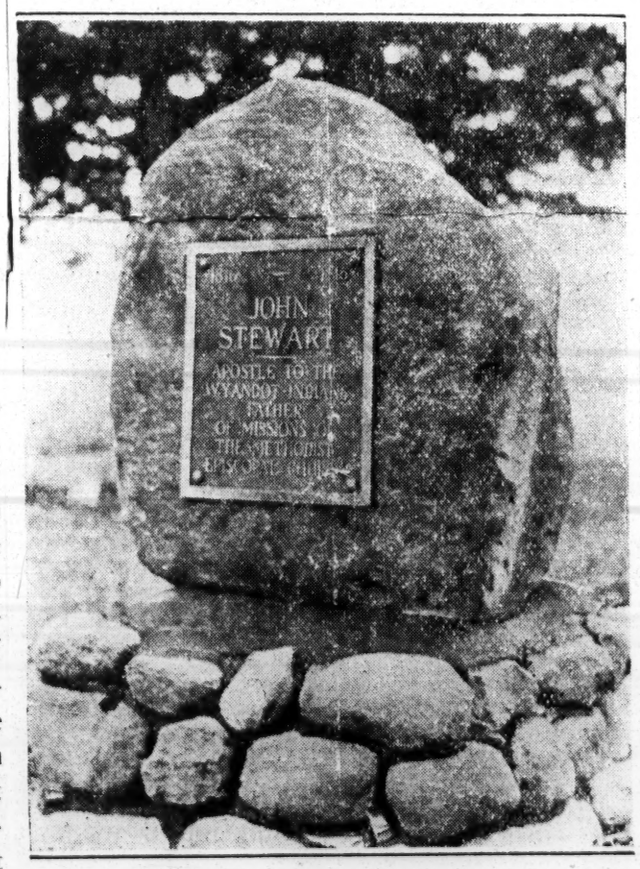
Southwestern Q. Advocate
10-25-16

Not since American patriots unveiled the monument to Crispus Attucks on Boston Commons has a more significant monument been erected to an American Negro by white citizens than the monument that was unveiled to John Stewart last Thursday, October 19, at Upper Sandusky, O. A picture of this imposing bolder is found on this page. More significant still is the inscription, "John Stewart, Apostle of the Wyandott Indians, Father Missions of the Methodist Episcopal Church." The event commemorates the romantic career of John Stewart. It was a grateful recognition by the greatest Protesant Church in the world of a Negro who was the inspiration of its mission work, which now has its ramifications in all parts of the world. It was a testimony of that brotherhood of Jesus Christ that knows no race. It was a recognition of the Fatherhood of God, who made of one blood all nations of the earth for to dwell together.

The Negro is intimately interwoven in the life and history of the Methodist Episcopal Church. In the organization of the first Sunday School in New York City, one of the five was a Negro. John Wesley himself preached to Negroes in Savannah. Asbury's most faithful companion and helper was Harry Hoosier, commonly known as "Black Harry," a Negro of wonderful eloquence, whose persuasive power exceeded that of the great Asbury. Our first foreign mission was established in Liberia on African soil for the Negro. The inspiration of the Board of Home Missions and Church Extension, of the Board of Foreign Missions and of the Woman's Home Missionary Society was found in the needs and in the call of the Negro. It was a response of the great Church to this most fruitful field of missionary endeavor. No tribute to the Church is cherished more than the tribute of Abraham Lincoln to a delegation of Methodist Episcopalians on a visit to him when he said: "It is no fault of the others that the Methodist Episcopal Church sends more soldiers to the battle field, more nurses to the hospitals and more prayers to heaven than any." Because of its interwovenness of the Negro into the very warp and woof of the history and life of the Metnodist Episcopal Church it is not surprising that the bishops of the Methodist Episcopal Church in their quadrennium address before the last General Conference should give forth this significant utterance: "We desire and expect them to continue in membership in our Church."

The John Stewart celebration, therefore, is of more than passing significance. There were between 1,000 and 2,000 of the most representative white Methodists of the State of Ohio present at the unveiling, and, so far as we know, every penny that went into the monument was provided by them. The whole movement found its inception and its fruition in their recognition of the worth and merit of John Stewart. Among those who participated in the program were the Governor of the State of Ohio, three bishops of the Methodist Episcopal Church, Bishop William Franklin Anderson, Bishop Edwin Holt Hughes and Bishop Herbert Welch. Besides these there were men high in the councils of the Church, among them Dr. D. D. Forsyth, corresponding secretary of the Board of Home Missions and Church Extension; Dr. A. M. Courtney, district superintendent of the Columbus District; Dr. W. C. Hanson, district superintendent of the Kansas City District, Kansas City, Mo.; Dr. F. M. Thomas, pastor of the great Fourth Street Methodist Episcopal Church South in Louisville, Ky., and Dr. Alpha J. Kynett, recording secretary of the Board of Home Missions and Church Extension.

Among the group of forefront white ministers and laymen of Ohio, who either presided, led in devotions or were on the General Conference Commission to arrange for the ev were such well-known men as Dr. R. T. venson, professor in Ohio Wesleyan at D ware; Dr. C. M. Van Pelt, district superint ent in West Ohio Conference; Dr. A. Smith, president Ohio Northern Univer Ada, O.; Dr. J. C. Arbuckle, district supe tendent in the Ohio Conference; Rev. C. Kennedy, pastor of the big Memorial Metho Episcopal Church in Upper Sandusky, and Jonas J. Hulse, cashier Commercial Nati Bank in Upper Sandusky.



The outstanding feature of the entire c ebration was the pageant in the afterno which was largely attended. The page was given on the Wyandott Mission grou in full view of the restored mission house which John Stewart preached 100 years ago. There were only two Negroes present, Dr. I. G. Penn, who delivered an important address, and Mr. Cory Adams of Finley, Ohio, Grand Master of Masons for Ohio, who heard of the celebration, realized its significance and motored from Findley to Upper Sandusky that day. Referring to the pageant D Penn said "It would have made the hair ris on your heads brothers and sisters of my race to have seen John Stewart in the acts of history as shown forth in the pageant."

Significant also is the republishing of Select chapters from James B. Findley's history of the Wyandott Missions as especially appropriate to this occasion. The chapters were edited by Prof. R. T. Stevens, Vice President of Ohio Wesleyan University.

The story of John Stewart is a thrilling one. He was a free born and his parents claimed to be mixed with Indian. He was given to dissipation, thought of suicide but was finally converted, heard a voice and yielded to that voice and under providence was brought to theWyandott camp at Upper Sandusky, Ohio, where he enjoyed a wonderful ministry, that was approved by the church at that time and gratefully recognized this day. Certain missionaries who heard of the success of Stewart in his work among the Wyandotts wanted him to join their church, offered him a larger salary but he refused because he was loyal to the doctrines of the great Methodist Episcopal Church. These missionaries then tried to embarrass Stewart because he did not have credentials, his only credential at that time was his burning heart for the salvation of man. In giving a testimony of John Stewart the Rev. Moses Crume, a presiding elder of the missions, said "John Stewart was emphatically God's missionary to the Wyandotts. No other official acts of my ministry gives me greater satisfaction than to be the honored instrument of licensing the first missionary to these poor, benighted aboriginals of our favored country."

This celebration signifies the attitude of the great Methodist Episcopal Church towards the uplift of the Negro. Whatever may be the feeling of the Negro on certain matters of race relationship, one fact stands out in bold relief and is confirmed by history that the Methodist Episcopal Church is today the best friend that the Negro has, is its largest contributor in money and men to his uplift and in its program is pledge of the Negro's fullest redemption and emancipation.

THE BAPTISTS AND THEIR TROUBLES.

Richmond Planet

"O, what a tangled web we weave,
When first we practice to deceive."

2/5/16. —SCOTT.

So far as we have been able to ascertain, PRESIDENT E. C. MORRIS claims that the Baptists under the leadership of REV. DR. R. H. BOYD were authorized to establish a publishing house, but they were not given any money by the National Baptist Convention with which to do it. It was a case of "making bricks without straw." The National Baptist Convention contributed only its influence and the churches affiliated with the national body contributed their patronage.

With this as an asset, the work began and the publishing board at Nashville made annual reports to the national body, while members connected with the same spoke of their publishing house at Nashville. PRESIDENT MORRIS says that if the National Baptist Convention did not contribute any money towards the establishment of the publishing house, REV. DR. BOYD did not contribute any either and that the creation and building of the plant came from the same kind of assets.

It grew practically from nothing. But the Nashville concern was incorporated by the publishing board and in this Tennessee charter the body was made self-perpetuating and independent of the body that is alleged to have given it birth. REV. DR. BOYD claims that a co-operative agreement existed betwen him and the publishing

or Home Mission Board of the National Baptist Convention, by which the national body was to purchase all of its literature from this Tennessee corporation, that PRESIDENT MORRIS knew of this arrangement and that he also knew of the conditions existing between the two organizations.

As long as the parent body was unincorporated, it had no legal standing and could not enforce its decrees at law. With its incorporation, which came about in a doubtful and unauthorized manner, the incorporated board at Nashville scented trouble. The "scales had fallen from the eyes of the parent body," so to speak, and a day of reckoning had come, in a way that the enemies or opponents of the concern desired. It meant that the parent body intended to exercise legal control over all of its boards. Then came the split at Chicago.

That the National Baptist Convention has been laboring under a delusion, so far as its members have been concerned and that it has been misled both in a legal and in a parliamentary sense hardly admits of a question. It is hardly any worse off from a financial stand-point, but it has nevertheless been absolutely deceived into believing that it had any ownership control over its alleged publishing house at Nashville, Tenn. That concern has been operated for and by private parties, under an alleged cooperative agreement betwen the Nashville corporation and the publishing board of the National Baptist Convention.

The National Baptist Convention evidently believed that the publishing board that it named at its annual meetings had actual control over the National Baptist Publishing Board at Nashville, Tenn. In connection with this statement, the following extract from the answer of R. H. BOYD, et al, in the Chancery Court of Davidson County at Nashville, Tenn., where suit of the national body has been brought under the name of WM. HAYNES, et al, will be interesting reading:

These Respondents say that it is not true that they claim to be, or that they hold themselves out to be the Executive or Governing Board or Committee of the Publishing Board of the National Baptist Convention of the United States, if the allegation of this Bill is intended to mean that these Respondents claim to be a Board created by or governed by, the National Baptist Convention of the United States, or that they claim to be a Committee that derives its authority from any constitution, resolution or other action of such convention, other than that may be hereinafter specifically set forth.

We called attention to the fact that the declination to permit AUDITOR M. M. RODGERS of the National Baptist Convention to examine the books, papers, etc., was in itself a disavowal of ownership of the publishing house on the part of the alleged parent body. This is admitted and asserted in the foregoing extract. Well, what is the National Baptist Publishing Board? The same legal document answers the question. Here it is:

These Respondents, however, do admit, that they hold themselves out to be, and they assert that they are, the Trustees or members of the corporation created under the laws of the State of Tennessee, known as the "National Baptist Publishing Board," which corporation was chartered under the Act of 1875, and subsequent amendments thereto, which were in force on the 13th day of August, 1893, when the charter was secured, and the organization of this corporation was begun, and subsequently completed; and these Respondents admit that the principal office and place of business of said coporation is in the City of Nashville, Tennessee.

If then, the Nat'l Baptist Publishing Board was not a creature of the Nat'l Baptist Convention and the plant owned by it did not belong to the National Baptist Convention, to whom does the publishing house at Nashville belong? Some people say that it belongs to R. H. BOYD. R. H. BOYD says that he and his wife deeded it to the National Baptist Publishing Board for the Baptists. These statements are subject to a double construction. It reminds us very much of the "Three tailors of Tooley Street." They met and gravely passed a resolution: "Resolved, that the people must rule." They then passed another resolution: "Resolved, that we are the people."

REV. DR. BOYD deeded the property to the National Baptist Publishing Board, which Board, he and his associates created and of which he is a part. In doing this, he deeded it to the Baptists, for he and his associates are Baptists. The publishing house belongs to the National Baptist Publishing Board. How is that Board constituted and who are the members? The following extract from the charter of the National Baptist Publishing Board, which extract is a part of the answer filed by REV. DR. R. H. BOYD and his associates answers the question. Here it is:

"The members of this corporation shall be nine; five of whom shall constitute a quorum to do business. These nine members shall hold their membership each for three years; three of whom shall be elected by the corporation each year. Any member failing to attend three consecutive meetings without reporting to the Board, or being excused by the same, shall be notified by the Secretary, and if failing to answer their names shall be dropped from the roll and a successor elected. Five or more of these nine members shall be resident citizens of the State of Tennessee."

This means that the National Baptist Publishing House belongs to the National Baptist Publishing Board. Who composes the National Baptist Publishing Board? REV. DR. BOYD'S reply as filed answers that question. Their names are C. H. CLARK, R. H. BOYD, W. S. ELLINGTON, J. C. FIELDS, HENRY A. BOYD, G. B. TAYLOR, JOHN SLAUGHTER, J. P. ROBINSON, and L. L. CAMPBELL. REV. DR. R. H. BOYD owns more than anybody else, for the response says:

In fact, there has never been any mortgage upon the property of the National Baptist Publishing Board, except for money that was loaned for the purchase of the property, and the enlargement of the plant, or mortgages given to secure unpaid purchase money notes. No mortgage has ever been placed upon it for any other purpose.

One of these liens or mortgages was for money advanced by the wife of R. H. Boyd, which is referred to in the Bill. This was a bona fide loan, and has been carried as other loans for this purpose have been carried throughout several years.

The preacher that married REV. DR BOYD to his wife declared them to be no longer twain, but one flesh. As a matter of fact, then, he and his wife hold a mortgage on the property of the publishing house. The following extract from the Respondents bill emphasizes this phase of the case:

One of the reasons that actuated certain elements of the various conventions to abrogate the incorporation of the convention was the reason that the independent corporations that had affiliated with the convention were not subject to the control, nor were their properties and money vested in the convention as a whole, but in the corporations themselves.

In stating the origin of the concern, the respondents say:

No money was at hand for the enterprise. Early in 1896, Dr. R. H. Boyd came to Nashville, and went into conference with C. H. Clark, one of the Respondents to this Bill.

Through the intervention of Dr. Clark, Dr. Boyd had a conference with the proprietor of the University Printing Press Company, at Nashville, secured some credit at the bank, and then, from his own means that he brought from Texas he advanced the money for the acquisition of the necessary property and printing outfit.

We ask in all fairness, how could any sensible man presume that the National Baptist Convention owns the publishing house at Nashville, Tennessee? The vital point in the controversy is lacking, for the Baptists of the United States cannot show valid property rights. As we understand it, many leading pulpit orators and church-men, including the President of the National Baptist Convention, have been on the pay-roll of this private concern. Evidently the draft became too heavy and they were told to slide down from the top of the publishing wagon. They are down, and they are now arranging to secure either that same printers' wagon or get one of their own, with the backing of the incorporated organization which was formally launched at Chicago, Ill.

To speak plainly, the publishing house at Nashville has been deeded to the National Baptist Publishing Board in trust for the Baptists, but the nine members of this Board and their successors are the Baptists for whose benefit it is held in trust. We challenge any one to draw any other logical conclusion from REV. DR. BOYD'S response and the plain citation from the charter of the Nashville corporation.

We cannot see any reason why the Baptist hosts of the United States should be made a party to this ungodly scramble for this "mess of pottage." Let DR. BOYD have the publishing house. A litigation will in the end cost more than it would to start another printing plant. We had hoped that the warring elements would come together for the good of the cause. DR. BOYD and his friends do not seem to be in a compromising mood. Possession is nine points in law. They are in possession, and for the life of us, we cannot see how they can be dispossessed.

It does not matter whether they have done wrong or right, DR. BOYD has the law on his side. On the other hand, PRESIDENT MORRIS has the patronage and if we mistake not, they will make a heavy inroad upon the financial accounts of the National Baptist Publishing Board at Nashville. REV. DR. BOYD is courting death. He is too old to engage in such a wasting controversy, although his son may be able to carry on the struggle. We hope that the praying people of the denomination will send up appeals to GOD to the end that order may come out of confusion.

We have performed this task of showing the laymen of the denomination the exact status of affairs as the facts have been presented to us. The whole trouble has come from deception practiced upon the membership. It would have been far better to have come out into the open and have "faced the music" at the beginning than to have hidden behind this cooperative arrangement and to have misrepresented the facts to a trusting and confiding constituency. Did the officers of the National Baptist Convention know the truth? If they knew it, did they divulge it? These are the questions to be answered.

We see nothing criminal in REV. DR. BOYD'S action. We do see in it much impropriety. If the National Baptist Convention wants the publishing house, let it reimburse the men who founded it and whose brains and far-seeing judgment brought it up to its present efficiency. If this course is not desirable let it organize one of its own. Money, though, seems to be at the bottom of the whole affair. An incorporated body can at least start out in a business way and do business. If a new plan will be put into operation and a practical business begun, then the disagreements at Chicago will not have been in vain.

"You may fool some of the people all of the time, you may fool all of the people some of the time, but you can't fool all of the people all of the time."

—LINCOLN.

Church—1916
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The Color Line in Organic Union

A Plea for the Union.

The Rev. Chas. Wentworth.

Whatever may be said on the subject of the color line, in the present crisis, is of interest. Few, if any, doubt that the most important matter to come before the General Conference during the coming session is the question of the union of the Methodist bodies, which have been exchanging greetings and securing soundings for the past quarter of a century.

The time has arrived, certainly for definite action, looking for this matter to be seriously attempted by both sides. In so doing, they will come to a better understanding with each other and more nearly find a common ground for the consummation.

To do this, we shall have to open up the question of where our differences lie, as well as unite on the things that are common to both. This wide and friendly discussion will clear the atmosphere so that the larger and permanent factors can be placed in their proper light and relationship.

I have just received an interesting letter from a brother of the Methodist Episcopal Church, South, to whom I sent the little book, "That They May Be One," written by Dr. Claudius B. Spencer.

As nearly all our brethren are familiar with the logic of Dr. Spencer, and that of the proposal of the Southern Church, I give a few excerpts from the letter as an introduction.

"I have read Dr. Spencer's book with great interest and appreciation, as well as with some degree of disappointment, and what I shall say shall be in all frankness and plainness, without, I hope, appearing to be blunt or unbrotherly. * * *

"It is of interest to know that we are agreed that we should have union, and in order to bring it about it must be through prayer and magnanimity on both sides. But after reading carefully his book, and appreciating especially his summary on Union, I have been unable to see any concession that he has made on any vital point.* * * In all three of the points (Name, Color and General Conference), without any change to speak of, we would have the same conditions that the Methodist Episcopal now has, which plan would mean, without any vital concession on the part of the Methodist Episcopal Church, that the Methodist Protestant and the Methodist Episcopal Church, South, become one in us, the Methodist Episcopal Church. * * * May God forbid that we should ever take any such a name as the Methodist Church of America. * * * It seems that Dr. Spencer has asked the Methodist Episcopal Church, South, to take a long step, when he asks that it take into its membership colored members. For this is what the plan provides for—when it has already set free its colored membership, in a Church of their own, having their own colored Bishops, such as Dr. Spencer suggests for the colored membership under his plan of Supervisional Conferences. * * * This last (Spencer's plan of colored Conferences presided over by colored Bishops) is nothing less than class legislation, if we are to be one in Organic Union. * * * Besides, in our Episcopal form of government, one Bishop has as much right to preside over one Conference as another. * * * Would it not be more polite, more ethical, and more Christian, to allow the colored Methodists to be formed into an independent organization where none of the above caste precedents or legislation could ever come, than to try to bring them over into an organization where they know and everyone knows that it must come sooner or later."

This man represents the "blue blood of the South," but a more refined Christian gentleman cannot be found, and this brother, with a devout heart in the interest of the kingdom, hopes that the Union may be completed.

It might as well be admitted in the premises:

1. That we now have the color line drawn in the Methodist Episcopal Church. No colored Bishop ever has presided, or probably never will preside, over a white Conference. There is no law in the Discipline against it, but there is a profound "prejudice" in the Church against it.

2. There is not a District Superintendent of a White district in Methodism who is a colored man, and there never will be one.

3. There is not a colored man as pastor of a white church in the world, and this will never happen under the sun.

4. In all our cities and communities, we have colored churches, with colored memberships, and the colored people are encouraged to attend and become members of such churches, and this is done universally. Every white pastor knows that to follow any other line of conduct would bring ceaseless contention and strife.

5. There never has been, nor will there probably ever be, an agent of the publishing interests elected from among the colored men.

6. There has never been, nor will there probably ever be, a secretary elected from among the colored men, for any of the great societies of the Church, except the Home Missions and Church Extension, and when one is elected as one of the secretaries for this society, it is absolutely understood that his chief work will be among the Freedmen of the South, and in connection with our schools there. True, he visits our Conferences, but his message is for the "Black Belt," and he has good sense and propriety enough to give that message, often with brilliant effect.

So that, while we have fostered the fraternal spirit among the people to regard the colored man as an asset, and as measured with great promise and opportunity, we have been as studious to mark the line of cleavage between the two races, as clearly as we have between the American and the Mongolian. Our desire in the Church to elect Bishops for races and languages is a serious attempt to bridge this discrepancy. But we have thereby established the color line. Personally I can see no more harm coming from allowing the Negroes to form a strong independent Church of their own, than I do to perpetuate the class distinctions in the Church, and preach otherwise.

We have the following suggestions to to make on the color question:

1. Ask our brethren of the colored Church to form their own Church.

2. Hold in trust all the property and funds, created and established for their people, the proceeds of which shall go to the colored work, the same as it does now, which funds are to be controlled by the united organization, with proper representation from the colored Church, on the Boards.

3. A proportional share of the proceeds of the Publishing Interests, to be prorated among them as now, till such time as a transfer can be made of what may be considered a reasonable share, into a house controlled exclusively by the colored people.

4. A relinquishment of all churches and church property to the colored people, now held by both bodies. This would come heaviest on our own church but why should that make the plan im practical?

Is it any more violence to the problem of Christian brotherhood, to encourage the colored people to form their own church, than to make quadrennial legislation which is tantamount to the same thing under the present arrangement?

And is it not a fact that we have been true to the purpose of aiding the colored people to a position of independence, and this should be a reasonable compensation for what it has cost us, in both resources and equipment?

Have we any "oath registered in Heaven," to always safeguard the colored people by the necessity of membership?

Can any one, even the wisest of our seers, say that the colored people might not be better off if they have a free hand, and as our Southern brother declares, "make it impossible for the question of caste or distinction to enter into their work, and planning.

Is it not a great work of inspiration to hold in trust, vast funds, such as we have at present, for the continual and unlimited ages, to use for the education, culture and character of the future colored race in the world?

Unravel this color scheme, and the question of amalgamation is comparatively easy.

To say that we are under obligations to always have a negro membership, because we took them over in a time of national distress, is beggaring the whole question. You might as well say that, because an infant is fed peptagenic mild powders, that it is essential to always use the same diet, for the creeping infant will never walk alone.

Why not frankly assume what all know to be undeniable: the two races have distinct functions among each other. The one cannot do the work of the other. There is no need to erect a false cry. The negro people of influence and culture know this. The white people, if they do not know, practice it. And so long as the world remains human, so long as the races are separate in their actual community life, so long as all races, not alone the colored South, naturally gravitate to their own center, just so long will the logic of independent organizations be inevitable.

Some good friend will say at once, "Then you do not believe in the power of the Gospel to level the barriers?" Yes, I believe that the Gospel has the power, but humanity has not yet dared to use it. No man would dare to thrust it upon the Methodist Episcopal Church today. No man nor set of men could bring in a workable basis for the amalgamation of the races, in our own church, without the absolute necessity of making distinctions not only with the colored line of the South, but with all races under Heaven. To be a friend of the colored man, I do not understand that my love for Christ, or the world, implies merely a union of organizations. If I help the negro, merely because he is a Methodist, in what respect am I better than an infidel?

Upland, Calif.

General Conference Proceedings

Centennial General Conferene of the African Methodist Episcopal Church, Convened in the Bethel A. M. E. Church, Sixth Street Below Pine, Philadelphia, Pa., May 3, 1916.

Christian Recorder

The Twenty-fifth Quadrennial Session of the African Methodist Episcopal Church opened in Bethel A. M. E. Church, Sixth Street below Pine Street, Philadelphia, Pa., Wednesday, May 3, 1916, at 10.50 M. A., with Bishop Benjamin F. Lee presiding.

After the prelude by the organist of Bethel A. M. E. Church, Bishop Lee led the first responsive lesson.

Bishop Benjamin T. Tanner announced the first hymn, "And Are We Yet Alive to See Each Other's Face?"

The invocation was made by Bishop J. S. Flipper.

The second Responsive Scripture Lesson was led by Bishop Charles S. Smith.

The Decalogue was led by Bishop John Hurst.

Scripture Reading by Bishop Joshua H. Jones, the first Epistle of John, third chapter.

The second hymn was announced by Bishop W. D. Chappelle, "O, For a Thousand Tongues to Sing."

The Quadrennial Sermon was delivered by Bishop H. Blanton Parks, of Chicago; text, 22d verse of the 26th chapter of the Acts of the Apostles: "Having therefore obtained help of God, I continue unto this day." Bishop Parks delivered one of the most practical sermons in the history of the Conference, prefacing his remarks with an earnest prayer to God for His divine blessing and then reciting the growth of the Church from the day of its organization down to the present time.

After the sermon the Holy Communion was administered to Bishops, General Officers and Ministers by Bishops Evans Tyree, L. J. Coppin, James M. Connor, J. Albert Johnson and Cornelius T. Shaffer.

During the administration of the Communion the Bethel Choir furnished excellent music, led by Prof. J. A. Clarke, General Conference Musical Director

Closing hymn, "Praise God From Whom All Blessings Flow."

On the platform was the stand used by Bishop Allen, and Bishop Coppin held up the chair which Bishop Allen used one hundred years ago.

Bishop Lee announced that the session would convene at 3.30 P. M.

Benediction by Bishop William H. Heard. Adjournment at 1.15 P. M.

HERALD

New York City

MAY 5 - 1912

METHODIST UNION IMPOSSIBLE NOW, BISHOP REPORTS

Permanent Committee To Be Named to Continue Work on the Problem.

[SPECIAL DESPATCH TO THE HERALD.]

SARATOGA SPRINGS, N. Y., Thursday.—Another effort to unite the Methodist Episcopal Church and the Methodist Episcopal Church South will be made, but the union will not come before the General Conference of 1920. This fact became known to-day, when Bishop Earl Cranston reported to the General Conference for the Committee on Federation and Unification. A recommendation was made that a committee of sixty be named to consider and report not later than May 15 and that a permanent committee be named to serve during the next quadrennium.

The report made by Bishop Cranston was for the Committee on Federation appointed at the General Conference in 1912. Since that time the Methodist Church has been unable to agree with the Methodist Church South. Only a few meetings were held after it became known that the Church South wanted the General Conference divided into four bodies, North, East, West and negro. It was proposed by the Church South that the negro Conference by made a fraternal one with the other three.

Hindrances to Union.

"Until the two bodies, which comprise more than three-quarters of all who hold to Wesleyan doctrines and polity in America, can reach a workable compact, the more comprehensive problem cannot hopefully be approached," the report says. "Until the two great churches are united it would be useless to consider taking in the Methodist Protestant Church and the other branches."

An effort to make the sessions of the Committee on Episcopacy absolutely secret failed. Dr. Thomas Nicholson, chairman of that committee, offered a resolution that the committee meet in secret session. George H. Bickley, of Philadelphia, offered an amendment that the meetings be secret in so far that they do not interfere with members of the committee communicating with members of their delegations. This caused a lively debate on the floor of the Conference, and many opposed a star chamber session which would seal the lips of the committeemen and give them no opportunity to confer with the delegates. The resolution as amended by Dr. Bickley was adopted by a large majority.

Unless Christianity takes immediate steps to check the rapid extension of Mohammedanism in Africa, through the medium of more missionaries and additional money to carry on the work, millions of souls will be won for the prophet in a few years, was the essence of the report of the Board of Foreign Missions. The report also gave an outline of the activities of Missionaries in Europe, South America, China, Japan, Philippines, India and Mexico. Africa, the report declares, is the great battle ground between Christianity and Mohammedanism. The followers of the latter are active and the report says that every third person in Africa is a Mohammedan.

Ask More Money for Missions.

The Board of Foreign Missions asks for a much larger appropriation to carry on the work and the report declares that it has been hampered because of a lack of funds. The board spent last year $1,700,573. It was said that the board would have $10,000 annually if each member would give weekly a single street car fare.

Hugh H. Cynn, a delegate from Seoul, Corea, caused a stir in the conference when he warned the body not to place Corea in the Episcopal area with China. Mr. Cynn's remarks were occasioned by the announcement that Bishop Morriam C. Harris, Missionary Bishop to Japan, is to retire. The Corean delegate praised Bishop Harris as a great leader and one who had helped to evangelize Corea. Mr. Cynn said that in 1904 Japan and Corea were placed in the same Episcopal area and since that time the work has been most successful under the administration of Bishop Harris. The speaker declared that if Corea is placed in the Chinese area there will be a revival of the troubles that beset the country several years ago.

Dr. E. G. Richardson, of New York city, was named as temporary chairman of the Committee on World Conditions, which is to consider all resolutions relating to the European war.

The lay delegates to the conferences adopted a resolution asking representation in the annual Conferences.

Two propositions regarding the negro constituency will be presented to the Conference, it was announced to-day. One would create a fourth quadrennial Conference, composed of negro members, while the other would provide a separate church having only fraternal relations with the main body.

The Bishop's Recommendations.

Copies of the revised recommendations of the bishops were distributed among the delegates, though considerable disorder and confusion marked the reading of the report. The recommendations, which were referred to the various committees and will be voted on separately by the conference, are as follows:

1. That a chapter on the Ordinances be placed in the discipline and uniformity be insisted upon.
2. That two theological seminaries be established.
3. That the Board of Education be incorporated; that we classify and standardize our various schools, colleges and universities; that we establish and enforce uniform curricula in all schools.
4. That the Episcopal districts be so constructed as to constitute 13 in number, and that there be no addition to the Bench of Bishops.
5. That the house at Philadelphia be as originally intended, a book concern (a) To publish the Christian Recorder (b) To be a repository and salesroom for all books and publications of the church; (c) To operate such job printing office as can be made profitable.
6. That because of the conditions in Africa brought on by the war in Europe, greatly to the disparagement of our work, the redistricting of the conference be constructed that each of the Bishops in Africa have a working base in America, with an official residence in Africa.
7. That the editor of the Christian Recorder be manager of the book concern; that his title be managing editor, and that the position of manager of the book concern be discontinued.
8. That the Western Christian Recorder be discontinued.
9. That the General Conference appoint a commission to consider the advisability of creating one general board to manage the arious departments of the church and submit to the next general conference.
10. That the division of the dollar money remain as it is.
11. That the division of the Children's Day money remain as it is.
12. That the time limit of itinerant ministers remain as it is, except in certain appointments and upon recommendation of at least three Bishops.
13. That the salaries of all general officers be $1500.

The secretary read the revised appointments of the Episcopal Committee, and the twenty-five other committees, which will do most of the important business of the conference. The lay delegates again voiced their disapproval of the appointments on the ground that there are no lay delegate on the committee to investigate the financial secretary's report. On granting such recognition the appointments were adopted.

Education was the main topic of discussion at Friday evening's session. Prof. R. R. Wright gave an illustrated lecture on the educational development of the Negro Methodists from the first night school that was started by Richard Allen in 1798 to the present University at Wilberforce, Ohio. Another interesting feature of the conference is an exhibit of African handicraft and native curios.

Free Press

BURLINGTON, VT.

SEP 27 1918

BISHOP FOR THE NEGROES

Increase of Communicants May Cause Step.

Majority of Church Commission Recommend Grouping of Southern Negroes Into Dioceses Under Charge of Negro Bishops.

The increase of negro communicants in the Episcopal Church in the South has, for some years past, led to the organization of separate congregations with ministers of their own race. They are now asking for a revision of this system which will also give them bishops of their own race.

The general convention of 1913 which met in New York appointed a strong commission of bishops, clergy and laymen to consider this question. The commission, of which the bishop of North Carolina is chairman, has just issued its report. This will be discussed at the convention to be held at St. Louis in October.

The commission was unable to agree upon a definite plan and will, therefore, present majority and minority reports. Those signing the former, including the bishops of North Carolina, Texas and Mississippi, recommend the grouping of the negroes of the southern dioceses into one or more missionary districts over whmich colored bishops would be placed. They are supported in this recommendation by the lay members from Virginia and Rhode Island.

The minority report, signed by the bishops of South Carolina and Georgia, the Rev. Dr. Stires of New York and Judge Joseph Packard of Baltimore, opposes the creation of new missionary districts and favors the election of suffragran bishops for this work.

For several years past the foreign missionary district of Liberia has been under a negro bishop, the Rt. Rev. Dr. Ferguson. His recent death is greatly regretted throughout the whole church, his administration having been conspicuously successful.

ADVERTISER

Boston, Mass.

NOV 7 1918

Billy Sunday and Negroes

To the Editor:—

Is Billy Sunday an apostle of the whites of Boston exclusively? Surely of all places in the country in which to draw the color line Boston should be the last; and of all occupations in the world, that of saving souls should be most exempt from a race limit.

My washerwoman, a staunch South End negro church member and worker, was interested in some Sunday hymns I was playing. I asked her if she was going to hear Billy.

"I sure would like to," she replied, "but I reckon they don't want no colored folk, from what I hear."

She said the colored church people had received that definite impression—how she did not know, but such was the case.

So I would like to know—Is the Sunday campaign for the paleface only? And are the colored persons' souls and salvation to be left to the tender mercies of the Unitarians, Universalists, or whatever is color-blind when it comes to religion?

A White Episcopalian.

Roxbury, Nov. 5.

EVENING NEWS,

Baltimore, Md.

NOV 7 - 1918

TO TALK ON NEGROES

Social Service Commission Of P. E. Church To Meet.

The negro problem will be taken up Tuesday night at Grace and St. Peter's Protestant Episcopal Church by the Social Service Commission as a prelude to the Diocesan Convention, which will meet on Wednesday. R. W. Patton, who has given much study to negro welfare work, and Rev. Geo. A. Griffith of St. Mary's Church will speak on conditions among negroes of Baltimore and elsewhere.

The meeting will have the sanction of the diocese and be attended by many of the delegates. It will be over in time to permit those who attend to go downtown to learn the election returns.

POST

Bridgeport, Conn.

NOV 13 1918

OLDEST NEGRO CHURCH IN WEST

DENVER, Colo., Nov. 18.—The congregation of Zion Baptist church in this city has completed elaborate preparations for the opening tomorrow of a week's celebration in honor of the semi-centennial anniversary of the founding of the church. The members are particularly proud of the fact that their church is the oldest negro church west of the Missouri river.

Church – 1916

GIVE THE NEGRO A MAN'S CHANCE

(Reproduced From The Christian Advocate—New York- The Southwestern Christian Advocate 3/2/16.

Editor The Christian Advocate: If the editor please, this is not an "article," but a plea. Hence I prefer to sign my name at the end of it rather than to have it in official state at the top.

In the matter of loyalty to the freedom and welfare of the black race I am ready to match records with any other man, North or South, and from boyhood to this day. This is not a boast, but is here written as a caveat against any surmisings that would subtract one iota from the force of this plea. It means just what it seems to mean and holds no covert significance whatever.

It is time for the Methodist Episcopal Church to be heeding what the Negro has to say in his own behalf, especially when he speaks openly, unitedly and in legal form. The Church long ago affirmed his manhood. It has had him under training for fifty years. It has credentialed him as teacher, preacher, physician, lawyer and college president and indorsed him by its diplomas as trustworthy in all these relations. It has elected him to General Conference positions of high trust, including the editorship of the Advocate devoted to his own people. More than all it has placed him among its lawgivers and on its most responsible administrative boards and lifted him to the missionary episcopate. Again and again the General Conference has declared that his color is no bar to the general superintendency. Presumably, then, he has intelligence enough to know his own mind and apprehend what is for his own welfare.

Now, his experience having taught him that it is one thing to be eligible to a high office and another thing to be elected to it, and discerning as clearly as he sees the sunlight that no Negro can be elected to the general superintendency, and yet believing that the Negro people are entitled to a Bishop of their own color, he comes asking for a constitutional amendment that will permit the General Conference to elect Negro Bishops for Negro Conferences. His petition is lawful, modest, appreciative of the work of our white Bishops and in every point respectful. But, whether fortunately or unfortunately no man can safely say, he phrases his proposed amendment in the language of a proposition once before submitted to the Church and defeated by his own vote when he saw less clearly than he does now.

As matters stand at this writing his present plea seems likely to be buried in a cloud of dust blown from the phrase "races and languages," though he knows, and every intelligent Methodist knows, why the original proposition was worded in that way. He thought he was making his case easier for the Church, and so he really was, Bishop Merrill's judgment being accepted, for the Bishop is credited with having fashioned the original.

But what is there alarming in those words? What peril is there in giving the General Conference discretionary power to "elect Bishops for races and languages?" It would not compel the General Conference in its hands as a representative body. Does any open-eyed Methodist to-day fail to see in the light of what happened in Japan in 1907 and of the rapidly growing spirit of democracy everywhere that the Church must presently provide native Bishops for China and India, Malaysia and Korea and other lands? And that native Asiatic Bishops could not in the nature of things exercise world-wide jurisdiction? And, therefore, they could not be general superintendents. It would be a farcical procedure to attempt to make them such. Language, heriditary traits, training and mental aptitudes are all against it.

All the well-known conditions of to-day in our own country considered, how much more rational would it be to elect a Negro general superintendent, expecting him to be acceptable as president of white Conferences, ordaining and appointing white preachers, deciding questions of law for white churches, conducting the trial of accused white ministers or receiving and umpiring the demands of the lay committees of city churches? This question does not intimate that the right Negro might not discharge these functions creditably to himself—it is simply confessing the truth that the Church which long ago and most conspicuously espoused the Negro's cause is not ready for an experiment fraught with irremediable disaster to both races.

But it may be asked if the Bishops (white) could not avert the peril by assigning the Negro Bishop to colored Conferences only. This means that the Church and the General Conferences, having ostensibly met the crucial test lurking in the main issue, the Bishops are to save the situation by deliberately attaching to the regularly elected Negro general superintendent an administrative restriction which the General Conference itself could not constitutionally impose. It means that the Annual and Lay Conferences having refused—under the spell of a perverted catch word which had lost its magic to the Negro himself—to enact a "Jim Crow" amendment, the Bishops in the secrecy of their council sessions are to glue the rejected appendage in place and see that it sticks. This means that the Bishops shall assume all the odium of maintaining "the color line" in our Methodism after the Church shall have officially wiped it out. No, no, that is not the way out of our dilemma. The only course that is worthy of a Church that expects the public to believe in its honesty and consistency is to amend its Constitution, so as to meet conditions which it cannot change, thus granting to the Negro Conferences what they are openly asking. It would be an ungracious act to refuse so reasonable a request from a people in whom we have kindled aspirations for self-direction and hopes already too long deferred.

What the Church has done for the Negro —and she has done much—he has reciprocated to the limit of his ability and opportunity. He is entitled at least to frank words and fair treatment. Why longer play hide-and-seek with the simple truth? Why coddle a sentiment that can only feed our own self-complacency at the Negro's expense? Why seek to crowd on the Church by ballot an ideal which we know must be immediately demolished by administration?

And where is the Negro who is man enough to be thought of for the general superintendency who would consent to become the scapegoat of the Church in such travesty of sincerity? We shall be playing with dangerous ethics when we tempt any man, black or white, by an alluring title that is interlined with conditions fatal to its validity. The Negro is suffering humiliation enough at the hands of the world. Let not the Church offer him a mock robe or another crown of thorns.

Is he a man? Then hear his plea. And

Atlanta Negro Laymen Plan Great Convention Opening Sunday, Oct. 22

Constitution 10/9/16

What promises to be the greatest meeting of colored churchmen in the history of Atlanta and vicinity will be held when the Laymen's Missionary Movement convention opens Sunday, October 22, continuing three days. This is one of a number of such conventions to be held throughout the country among colored laymen under the auspices of the Laymen's Missionary Movement of the United States and Canada, whose headquarters is in New York city.

Adolphus Lewis, of Philadelphia, Pa., who is city executive secretary for this movement for conventions of colored men, has been in the city for the past four weeks perfecting plans for this meeting. The ministers' unions of the city have each indorsed the movement, and are co-operating heartily with Lewis for the success of this meeting. A large interdenominational committee composed of both pastors and laymen has been secured and is pushing things very rapidly. Secretary Lewis says that from all indications from the support he is receiving, this convention will be the largest in point of registered men of any had in this country anywhere among the colored people.

The purpose of this meeting is to enlist the colored branch of the church throughout the country into the work of the world-wide movement, which has for its chief aim the evangelization of the world. A team of speakers both white and colored, who are experts in their line, will be brought here for this convention. Dr. D. Clay Lilly, of Nashville, Tenn., who is field secretary for this movement in the United States and Canada, has general supervision of these conventions in this section.

The following key-men compose the central committe: S. W. Walker, chairman; W. L. Dickerson, vice chairman; A. G. Doster, secretary; J. L. Releford, treasurer; Dr. Thomas H. Slater, finance; L. G. Harris, registration; R. H. Reeves, publicity; Professor I. H. Miller, statistics; P. O. Watson, arrangements, and Rev. L. H. King, prayer. Headquarters for this convention have been opened in the Odd Fellows' building, Auburn avenue.

Negress Murdered.

Bainbridge, Ga., November 15.—(Special.)—Hallie Nettles, one of the best known and most highly respected negro women of the city, was found dead near her home yesterday. Her body contained five wounds, apparently made by pistol shots. Frank Brown, a negro who admits being with Hallie the night before the homicide, has been placed in jail in connection with the seeming murder. The Nettles woman is known to have had $35 the night before, and the Brown negro had seen the money while a guest at her house.

what has the missionary episcopacy to do with the rights and welfare of American Negro Methodists? Let that form of supervision stand or fall unto itself. Our Negro membership has claims upon the Church which transcend all individual preferences.

"Oh, yes, Mr. Richard, indeed it is, fer I have just been wonderin' what I was goin' to do purty soon."

With a sudden boyish impulse so peculiar to himself, Richard drew out his purse, opened it, and slipped six dollars into her hand saying,

"Here, auntie, take this, and when you re in need of anything more, do not hesi- for this or that type of supervision in mission fields. Brethren of the Spring Conferences, give the Negro a man's chance. Let him now shape and live his own life, as we stand by to help, not to hinder him. He cannot yet be expected, under his handicap, to stand where the carefully chosen men of the dominant race can hardly keep their footing —as in the general superintendency of a world-wide Church—but he can be to his own people what white Bishops are to their people, and he has the right to ask opportunity to prove it, as his people also have the right to ask supervision by men of their own choosing.

EARL CRANSTON.

Washington. Februarv 8, 1916

Prominent Methodist Minister Discusses the Methodist Church Union

Constitution

Editor Constitution: I thank you most heartily for your thoughtful and sane editorial, "Methodist Union," which appeared in your valuable paper of the 7th instant. I have the privilege of being a member of the Methodist Episcopal church, south. I have the honor to be a ministerial member of the North Georgia conference, and I am now pastor of the First church, Rome, Ga., one of the leading churches in the connection. Therefore, I have no small concern in the matter of union between the great American Methodist churches. Personally, I would be delighted to see union effected at the earliest possible date. I think, as you do, that this "Unity of the Church as a Body" ought to have been consummated long ago. I receive the report from the Saratoga conference with a deep sense of pleasure. I have felt for some years that the division and conflict of the Methodisms involves economic waste and fosters sectional and unkindly feelings which are unjustifiable. I am decidedly in favor of union. There are many of my brethren, especially among the younger members of the Methodist ministry, who are also emphatically in favor of union. I trust you will allow me now to make a few further statements which may help to make clear the status of American Methodism, and let those who are not on the inside see why these great religious bodies preaching the same doctrines and following practically the same ritual and administrative policy have not been able to unite in one organic ecclesiastical entity before this late hour.

Cause of Break.

1. In your comment you say: "The original division of the church, due to the question of slavery, antedates the civil war; hence the northern and southern Methodist Episcopal church."

The casual reader, unacquainted with the facts of history, might infer from your words that "slavery" was the cause of the separation or division of Methodism into two great bodies. However, in sheer justice to all concerned, it should be distinctly understood that "slavery" was not the cause of the separation, but merely the occasion of bringing out divergent interpretations of a constitutional question fundamental to the Methodist episcopacy.

It was not the fact of slavery that the southern Methodists refused to repudiate, but abiding by the original idea of the episcopacy as set forth in the fundamental law of the church, they insisted upon the invalidity, the injustice, the illegality of the demand made by the northern members of the general conference which sought to deprive a bishop of his office without due process. It was not a certain view of "slavery," but a certain view of the episcopacy, which really furnished the cause of the separation of American Methodists.

2. Let it be understood by all, both in and outside of Methodist circles, that in the civil litigation involving the rights of property as disputed between northern and southern Methodists during the dark days of strife after the civil war the courts of the states and even the supreme court of the United States sustained the pleas and petitions of the southern Methodists. It is a matter of history that this litigation necessarily brought before the courts the conflicting theories and interpretations of the two eclesiastical bodies concerning their constitutional authority and functions, and the courts found favorable to the southern view. The inquisitions of the United States supreme court inferentially, collaterally, literally buttress the position and view of Methodist constitutionality held by southern Methodists.

Southern Church Has Acted.

3. I gives me great pleasure that your great paper has found it of interest and importance to call public attention to this Saratoga report looking toward unity. The splendid work in that direction done by a duly authorized commission of our church was embodied in a report which was almost unanimously passed by our great general conference held in Oklanoma City two years ago. An elaborate plan was worked out in detail, and this plan was duly and properly forwarded to the Northern General conference, and in its consideration that body has made the deliverance you have noted. Southern Methodists are not averse to unity. The movements seem to be all too slow, but there can be little haste in the process these matters must take. Let us hope amicable and feasible plans may be devised by which to effect the pleasing aim.

4. However, it is necessary for those not familiar with the legal phases of the movement to be patient while the plans are being formulated and approved by the Methodist parties directly concerned. Do not allow tardiness in consummating the perfection of the plan to leave the impression that union is not desired, or that it is never to be accomplished. The day will come when conflict and competition will cease. I may say just here that the constitution of both the great Methodist bodies make it necessary for this matter to be acted upon first in general conference, then pass down to the several annual conferences for ratification, and then again return to the general conferences for final ratification. Constitutional changes are of course difficult to make. It takes a large percentage of an originating general conference to start the movement to legal consummation. It then takes a large measure of unanimity among the annual conference members to return the matter with approval to the next quadrennial general conference. It is two years now until the Southern General conference is to convene. If the matter could possibly get in form to go down from that body to southern Methodism, it would not be possible to get back to the general conference under four years. That is six more long years of waiting. Even then, if, for one reason, or for several reasons, the proposed plan failed to secure the legal majorities in the [illegible] ces, which it might not do for some [illegible] feature, the same course would have to be taken again, and then another long wait of not less than six years more would ensue. Such tedious processes are wearisome, but it is the Methodist law, and union can never come by any other method. It may seem needless delay to such as are used to local independence ecclesiastically, but Methodism is a great connectional body, an organization of individuals, conferences and officials, and its fundamental law prescribes the manner of procedure for all changes in both law and doctrine. We must be law-abiding. Some, indeed many, of our Methodists, both north and south, want union, but it can not be attained in a day. Time will evolve the best type of Methodist body the world has ever seen out of this present American Methodism.

The Negro Problem.

5. Perhaps few outside of Methodism have any idea of the many knots of difficulty, the really seriously embarrassing features that confront the one who would unify all Methodists. I shall merely mention one thing: The "Negro Problem" is with us yet. Now, it is the occasion of hesitancy for those of at the south. Here is the status: The northern Methodist church has many negro members. In the west and north these are indiscriminately enrolled on the church registers with the white membership. There the colored brother has equal property, public worship and churchly function with the white. They belong to the same church, they sit in the same pew, they have the same preacher, they commune at the same altar. In the south, separate churches are maintained for the colored brother by the northern Methodists. Here the negro has his own church, negroes preach to negroes, negroes are not members of white churches. The one point of contact is that certain home mission funds are used to aid the colored brother, and the white bishop is sent down from the north to reside in this section and superintend the work among the negroes. The southern Methodist church gives aid to the work among the negroes in the south, but it dispenses these donations largely through certain schools and colleges which it maintains, or aids in maintaining, for the benefit of the negroes. It has no negro membership. None of its bishops have any authority over any negro preacher, or negro church. There is yet a wide difference in the views held by southerners and the brethren from the north touching the various phases of the negro problem. Precisely here is a snag in the effort to legislate into unity the two great Methodist bodies.

6. I believe that I will venture to assert that a new day is about to dawn. I am sure that there are fewer Methodists at the north with the views of the negro that were held there forty years ago. I am sure that there are fewer men among us in the south who have no other reason for refusing to seek union than that "Mason and Dixon's Line" runs between us and those who are making such beautiful overtures from time to time. Union will come; but before it comes, there will have to be a marked change in the constitutional view of the episcopacy. This change will have to come by alteration of this fundamental law either by the north or the south. I trust it may come by a change of view at both points of the compass. I also believe that union can not, and ought not to to, come until there is some modern and generally improved and unified method of helping the negro Methodists devised and approved by all concerned. Union of Methodism will come. But let's be sure that it is union cemented by real unity.

(REV.) S. E. WASSON.

Rome, Ga., May 8, 1916.

OFFICERS OF THE NATIONAL BAPTIST CONVENTIO UNINCORPORATED, 1916-1917

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.....REV. H. M. WILLIAMS, Texas

The next session of the National Baptist Convention—Unincorporated—will convene at Atlanta, Ga., Wednesday after the second Sunday in September, 1917.

BOARDS

FOREIGN MISSION BOARD
R. Kemp, Secretary
Charleston, S. C.

HOME MISSION BOARD
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Austin, Texas

LAYMAN'S MOVEMENT
Wm. H. Harrison,... President
C T. Hume, Nat'l Organize
B. W. Currie, Vicksburg, Miss. Secretary

WOMAN'S AUXILIARY
Mrs. Georgia D. F. Ashburn, President, Illinois
Mrs. Helen A. Moore, Secy.
Columbus, Ohio
Mrs. M. A. B. Fuller, Cor. Secy
Austin, Texas

JUBILEE FOR OLDEST COLORED PRIEST

The Champion Magaz
10-1916

REV. C. R. UNCLES, S. S. J., who was the first American Negro to be ordained to the Catholic priesthood, will during the coming winter celebrate the twenty-fifth anniversary of his elevation to the pulpit. A banquet will be tendered him and a purse, to be expended on a trip to Rome, presented him by the colored Catholics of Baltimore.

Father Uncles is one of the professors of Epiphany College, a training school for priests who intend to work among colored people.

Catholicism among the Negroes of New Orleans, La., is still growing. The four flourishing Negro parishes of New Orleans will have a sister parish somewhere on Johnson street.

COLORED DEACON WILL BE ORDAINED FRIDAY

Percival George Moore-Browne to Become Episcopal Clergyman.

Percival George Moore-Browne, believed to be the first negro ordained to the Episcopal ministry in Rhode Island, will be ordained a deacon at the Church of the Saviour, Benefit and Transit street, on the feast of St. Michael and All Angels Friday at 11 o'clock.

Rev. E. R. Sweetland will present the candidate and Rt. Rev. James DeWolf Perry, D. D., and Rev. Frederick J. Bassett, D. D., rector of the Chuch of the Redeemer, will preach the ordination sermon. There will be special music.

Mr. Moore-Browne has been in charge of the work at St. Augustin's Mission, the chapel for the colored Episcopalians since it was started three years ago and the church has increased greatly under his ministry.

Bulletin
Providence R. I.
SEP 2 1916

Church – 1916

THE NEGRO AND FINE CHURCHES

The Christian Recorder 2/3/16.

Occasionally we hear it stated that "we, as a race, are too poor to build such fine churches."

This is not true.

First, we have very few "fine churches."

But did you ever notice that the people who complain that we are too poor to build fine churches rarely complain that we are too poor to build fine saloons. A case in point: the other day we were talking about church building, when a lady, a church member, too, said, "Don't you think, Dr. Wright, that we are too poor to build such fine churches as we do?" To which we replied, "Certainly not; the trouble is we don't build enough fine ones."

Then we added: "If you are serious and don't mind getting down to bottom rock facts, I'll convince you in three minutes." And this was our argument—ad hominem, if you please: "You are a good church member. Your family gives, including church, Sunday school, missionary society, etc., about $25.00 per year to the church, which is not quite a half dollar a week. If you count up you will find that your family—I mean your husband and you—pays more than that for whiskey and cigars and the theatre. Do you think we should give more for whiskey and cigars than for the church?

And yet it is a fact that the Negroes put more in saloons than they do in churches. Even in states where whiskey is supposed not to be sold, if the facts were known, the whiskey dealer gets more than the preacher.

In Philadelphia there have been more saloons improved and extended in the Negro section than there have been churches; and who supports them?

In Philadelphia (and other cities) the Negroes support saloons better than they do churches, and saloon keepers and bartenders wear diamonds, while preachers often lack the comforts of life.

Yet the church is building up and the saloon tearing down human happiness. The church seeks to feed the hungry and clothe the naked. The saloon robs men of their money and leaves their families hungry and without shelter or clothing.

We could never quite get the point of view of those who persist that we are too poor to build churches.

We are not.

God wants our first fruits and our best fruits—not that He needs them, but that many of us need the spirit of love and worship which the giving indicates.

The races have always given their best to the Lord. Solomon gave his temple to God, his best. Even the heathen gives his best to his god as a sanctuary. Shall the Negro be the only people rich enough to rear great palaces to the Rum god, yet "too poor" to build churches to the Eternal God? God forbid.

But in the argument that we are "too poor" there is a great deal of rank selfishness and jealousy. The money we give to the saloon goes to build houses, not, as a rule, owned by our race. The white saloon keeper gets it, and he lives in a splendid mansion, and he buys an automobile and he sends his family to Europe—all on the beer and whiskey money of poor Negroes. But there is but little complaint, because he is white, and some people think it's the natural order for white people to get rich off Negroes. But when a splendid church is built and a congregation can provide something of comfort for its pastor, there are a few people mean enough and low enough to find fault because they are jealous.

If these grumblers want to save the people's money, let them start a campaign against whiskey, against the silly dance and the low theatre where Negroes are "Jim Crowed," and tell the people to stop patronizing and buy homes.

A GREAT MASS MEETING.

A great mass meeting by the New England Baptist Convention (Maine to Virginia), at Washington, D. C., February 9, 1916, at 2 and 8 p. m., at Florida Avenue Baptist Church, near Seventh street northwest, under the auspices of Committee on State and Country of New England Baptist Convention.

On the above-named date the 1915 report of State of Country will reach the desk of every member of Congress. On that date the Baptists of the above convention will meet in Washington and hold a great mass meeting. Afternoon at 2 o'clock and evening at 8. The following is a part of the program:

2:00 P. M.—1.

To make an unqualified fight against racial disfranchisement. Why?

(1) Disfranchisement makes a man a subject citizen. Opened by Rev. W. J. Lucas, N. Y.

(2) Disfranchisement makes subject-citizens targets of the mob and disarms them in the courts. Opened by Rev. W. J. Winston, Md.

(3) The EVIL EFFECT of disfranchisement has a tendency to spread in every line of human activity. Opened by Rev. J. E. Churchman, N. J.

The Bee 2/5/16.

II.

To fight for Federal supervision over Federal elections. Why?

(1) The ballot gives the right of protest and protection. Opened by Rev. J. C. Austin, Pa.

(2) The ballot gives us a voice in things we are industrially, economically and divinely concerned. Opened by Prof. R. C. Woods, Va.

(3) The ballot is the basis of political ascendancy. Opened by Rev. W. A. Harrod, Conn.

The afternoon meeting will ge called to order by Rev. W. H. Jernigan, D. C., who will introduce the presiding officer, Rev. W. B. Reed.

Scripture, Rev. G. H. Simms, N. Y. Prayer, Rev. C. A. Ward, Mass. Benediction, Rev. W. T. Watkins, N. J.

The evening meeting will be called to order by Rev. W. B. Johnson, D. C. Rev. W. B. Reed will preside. Words of welcome by Rev. W. H. Taylor, D. C. Scripture, Rev. J. R. Bennett, Pa. Prayer, Rev. J. W. Henderson, N. J. Benedictlion, Rev. H. Powell, D. C.

Every pastor is asked to read this to his church. A copy letter for Congress will appear in the papers later. Every man is asked to write it to his Congressman and two Senators at Washington.

Committee for 1915-1916—W. B. Reed, R. I., Chairman, Corresponding Secretary; G. W. Krygar, N. J., rec. sec.; W. F. Graham, Pa.; J. R. Bennett, Pa.; F. Hedgeman, Pa.; C. A. Ward, Mass.; D. S. Klugh, Conn.; J. W. Henderson, N. J., Treas.; H. Powell, D. C.; G. Hunt, N. Y.; E. W. Moore, Pa.; W. T. Watkins, N. J.; K. Warren, N. Y.; W. B. Johnson, D. C.; A. D. Jones N. J.; J. C. Austin, Pa.; J. C. Jackson, Pa.; W. J. Winston, Md.; W. J. Lucas, N. Y.; A. C. Powell, N. Y.; W. H. Jernigan, D. C.; J. R. Robinson, Pa.; G. E. Morris, N. J.; G. H. Sims, N. Y.; A. A. Galvin, Va.; M. W. Vaughn, N. J.; N. B. Dodson, N. Y.; W. H. Taylor, D. C.; J. E. Churchman, N. J.

MAKING THEM THE NATIONAL BAPTIST CONVENTION

Judge Smith Renders Decision.

National Baptist Union-Review 1-16-16

Chicago, Ill., January 10.—A decision rendered in the courts of Chicago today by Judge Smith sustained the demurrer of Attorneys Walter M. Farmer, of this city, and Wm. Harrison, of Oklahoma City, recognizing the National Baptist Convention of which E. P. Jones, D. D., of Vicksburg, Miss., was elected president. It will be remembered that during the month of September last year the Baptists held a convention in this city and divided into two parts over a charter gotten out by seven men. A majority of one hundred fifty or more votes in the convention showed that the strength of the Convention was against the charter, whereupon Dr. Morris and his followers left the chair and the Convention immediately elected E. P. Jones and an entirely new set of officers. The incorporated Convention led by Dr. Morris got out an injunction to prevent the Jones people from using the name NATIONAL BAPTIST CONVENTION. The case has been hanging fire and the decision today by the court is far-reaching, as it tears down and virtually eliminates the incorporated faction as a national body. The contest was sharp and prolonged. Able counsel represented both sides, but in the demurrer offered by the attorneys for the Jones faction every contention made and the five points of law presented were upheld. President Jones was reached by wire in Philadelphia and expressed himself as well pleased, declaring that he knew the will of the majority of the Baptists would be sustained.

It is said that this decision

puts the incorporated faction to rout. It is learned that President Jones will call a meeting of his advisors consisting of the chairmen and secretaries of the various Boards, together with the elective officers to meet in Nashville at an early date.

25TH QUADRENNIAL OF A. M. E. ZION CHURCH

LOUISVILLE, KY.—This gateway of the South has been the mecca toward which Zion Methodists have been speeding since Monday morning, May 1. The delegates have poured in great numbers into this fair Southern city to attend the twenty-fifth quadrennial session of the A. M. E. Zion Church. They came with accommodations of the very best that the railroads by which they traveled could afford. Pullmans, diners, and every convenience which the railroad companies could supply, were put into requisition going to Louisville. This city has about 50,000 colored citizens, who are progressive along all lines, many of whom own their homes, conduct successful businesses and are engaged in useful pursuits.

The session was opened on Wednesday, May 3, by Bishop Caldwell. The entire board of bishops were present, as follows: Bishops James Walker Hood, Cicero R. Harris, Alexander Walters, George W. Clinton, John W. Alstork, Josiah S. Caldwell, George Lincoln Blackwell, Andrew J. Warner. All of them took part in the opening exercises, at which time the Holy Communion was served. Bishop Clinton delivered the quadrennial sermon.

The afternoon session was devoted to routine business. The evening session was given to welcome addresses by the ministers and citizens. On behalf of the conference the Rev. J. B. Colbert; on behalf of the church, the Rev. S. J. Walls; on behalf of the ministerial alliance, the Rev. W. H. Riley; on behalf of the business and professions, J. F. Gray; on behalf of the Baptists, the Rev. C. H. Parrish. Responses: On behalf of the board of bishops, Bishop Alstork; on behalf of the general officers, Prof. S. G. Atkins; on behalf of the ministerial delegates, the Rev. W. L. Hamblin; on behalf of the lay delegates, Prof. S. M. Dudley; on behalf of the women, Mrs. A. L. Anderson; on behalf of education, the Rev. W. H. Goler.

The morning session of the second day was devoted to the quadrennial address by Bishop Caldwell. He reviewed the history of the church for the past four years in detail, and said that the church had made rapid strides and great progress during the past quadrennium. In discussing the political conditions he said: "Lawlessness, or disregard for the majesty of the law, for which our country, and especially our people, has suffered so long, has not showed itself in so many forms in recent years as heretofore, but the venomous serpent of prejudice which shows itself in the form of segregation, lynching, discrimination and oppression, is not by any means dead. It is for this reason that we hail with feelings of joy the decision of our highest tribunal, the Supreme Court of the United States, that the Grandfather Clause in the State Constitutions, is unconstitutional and therefore null and void. We regard it as the most far-reaching and important deliverance emanating from that body, so far as we are concerned, in the last forty years.

"We protest against the present attitude of the head of the administration at Washington, in declaring his intention not to appoint any men of our race in the list of Presidential appointments, because of express opposition to such appointments by some Southern Senators, who would fight their confirmation. This attitude seems the more unfair, unreasonable and untenable in view of his appointment of an Indian, who is also colored, and a Jew, who appeared equally objectionable." In the discussion of temperance, he said: "We believe the tobacco habit, in which too many Christians indulge, and the use of strong drink as a beverage, are practices in which no Christian can afford to indulge." Among the recommendations made the following are the most important:

1. Election of two additional bishops.
2. That the board of finance consist of ten ministers, or one from each Episcopal district whose president shall be a bishop, whose treasurer shall be the financial secretary, and the recording secretary to be elected by the board; the financial department to be permanently located at Philadelphia, Pa.
3. That children's day, the fourth Sunday in June, be raised to its former importance and be observed as educational day, on which an offering shall be lifted for the support of our schools of second rank.
4. That the church extension and home missions be combined under one secretary.
5. That there be a foreign mission board to govern and direct the cause of foreign missions, and that a corresponding secretary be elected to conduct its affairs.
6. That the Western Star of Zion be put on a par with the Star of Zion and Quarterly Review as one of the official organs of the church.
7. That we continue the $1 per member general claims and that the assessment upon the district and annual conferences also be continued.
8. That the bishops hereafter will not collect and receipt for general claims whatever, but shall visit the churches according to the present law.
9. That each bishop shall receive $2,000 per year as salary and $2,000 as traveling expenses. That the salary of the general officers be the same as heretofore.
10. That a superintendent be appointed for the work in Africa under an American bishop.

The feature of the afternoon session was the delivery of Christian greeting by a representative of the Methodist Episcopal Church South. The Rev. J L. Black, pastor of Logan Temple Knoxville, Tenn., preached at the evening session.

The greater part of the third day was taken up with the reports from the bishops and the 2nd, 3rd, 4th and 5th Episcopal districts, the report of the 1st district having been made on the day previous. A banquet was served to the delegates and visitors on Friday evening. It was a splendid social affair, in which the ladies appeared in evening dress and the gentlemen in conventional attire. The men and women attending this general conference are said to be the most representative in the church, and from the sentiment expressed, much important legislation will be enacted. The election of bishops overshadows all other questions of interest. It is the sentiment that from two to four will be elected. There is a score of candidates for the bishopric.

The feature of the Saturday morning's session, after the completion of the reports of the other bishops, was the presentation to Bishop Blackwell, by the seventh Episcopal district of a purse of $400. Dr. James H. McMullen made the presentation speech. Bishop Blackwell made a characteristic reply. The Saturday afternoon session was consumed in listening to a report by the financial secretary, which disclosed the fact that during the quadrennium just passed $342,422.11 had been raised with disbursements amounting to $331,923.24. The report was referred to the auditing committee, despite the vigorous efforts of the suspended financial secretary, Dr. J. S. Jackson, to obtain recognition from Bishop Alexander Walters, who was presiding.

There were distinguished men and women here from all over the United States, South America and Africa, and a deal of interest centers in the election of four bishops and the general officers. Several strong men are in the race for the bishopric. Among the most formidable are Drs. R. B. Bruce of Charlotte, N. C.; P. A. Wallace of Philadelphia, L. W. Kyles of Winston-Salem, N. C.; J. W. Wood of Indianapolis, W. L. Lee of Brooklyn, N. Y.; A. J. Rodgers of Alabama, J. B. Colbert of this City, H. J. Callis of Chicago, and many others.

A warm fight is being waged for editorship of the Star of Zion. Drs. J. Harvey Anderson of Harrisburg, Pa.; E. M. Argyle of Tennessee, W. J. Walls of this City, C. C. Alleyne of Rhode Island, J. W. McDonald of Massachusetts and W. A. Blackwell of Cincinnati are in the race.

According to the prearranged schedule, the election of bishops will take place next Friday. Among the prominent men in attendance may be mentioned Drs. J. L. Black of Knoxville, Tenn.; M. D. Smith and W. M. Anderson and G. W. Maize of Ashville, N. C.; E. M. Argyle of Maryville, Tenn.; A. Hannum of Mobile, Ala.; W. H. Goler of Salisbury, N. C.; W. H. Brown of New York, C. S. Whitted of Rhode Island, B. W. Swain of Boston, George L. White of Baltimore, William Sutton of Newburn, N. C.; B. G. Shaw of St. Louis, W. W. Mathews of Kansas City, E. D. W. Jones of San Francisco, Cal.

The general conference does not seem to be in humor for elimination or combination of general offices, as this seems to be a step backward and an acknowledgment that the church has not made the progress as set forth in reports from the various departmental heads. This week will be an eventful one in the history making for the church.

NORTHWESTERN UNIVERSITY

The Standard Bearer

The recent session of the "Working Conference on the Union of American Methodism" held at Northwestern University, Evanston, Illinois, must have been a great meeting, both in the fine Christian spirit, and holy purpose which suggested, and the sacrifice which made possible such a meeting and the vigorous enthusiasm for Christian unity which may seize the Methodisms of the world as a result of that gathering. 5/2/16.

There is another benefit from that meeting, which, while not aimed at, does not lack for significance. It gave to American Methodism and to the world a larger acquaintance with one of the best institutions of learning owned and controlled by the Methodist Episcopal Church. And this will make it easier for great North Western to do even greater service to a larger number of people than it has done in its already tremendously fruitful career. The Christian Advocate, official organ of the M. E. Church, South, makes the following observation in a recent issue:

"One of the chief pleasures of those on the program came from the opportunity of seeing much of Northwestern University, which was virtually the host of the conference. Beautiful for situation is the campus of Northwestern University. It lies on the lake front. The handsome buildings are almost hidden away in spring among the trees which look down upon a carpet of green. The other day the trees were naked, snow to the depth of a foot covered the ground, and a wintry wind was rushing around every corner; yet the whole scene was attractive to us, especially when we passed the bright-faced, alert students who showed such profound respect to the stranger. Northwestern University has an enrollment in all of its departments of nearly five thousand students. Its property value, including endowments, is nearly nine million dollars. It is owned, controlled, and managed by the Methodist Episcopal Church."

The C. M. E. Church has a distinct pride in recalling the fact that our own W. Y. Bell, professor of languages in Lane College, not only received his A. M., B. D., and S. T. B. degrees from Northwestern, but because of his unusual intellectual capacity and brightness, his deep piety and consecration, and his promise of a large and useful life of capable service to humanity, won in that institution a fellowship to be used in doing post work in one of the best schools in Germany, but which, because of unsettled conditions over there, he will probably use in "Yale" next year.

Church - 1916

MS. BUNAPR

Macon, Ga.

CONVENTION HERE INDICATES GROWTH OF RACIAL HARMONY

Educational and Missionary Gathering Shows Negro Progress Along These Lines—Prominent White Ministers Participate.

By J. A. MARTIN.

The educational and missionary convention of the Colored Methodist Episcopal church in America, which meets annually for the purpose of raising money and to better train and to make more spiritual its ministry, assembled in Macon on Tuesday, Sept. 12, with Bishop R. S. Williams, D. D., presiding. The meeting is composed of ministers and laymen throughout the state of Georgia. It has raised in round numbers $12,000 and with the Bible institute, to say nothing of general addresses, it has been of more spiritual benefit than any previous session. The institute work was conducted by such eminent white Methodist ministers as Drs. E. F. Dempsey, W. J. Young, of Emory university, Atlanta, and assisted by Drs. J. H. Jenkins, C. R. Jenkins and W. N. Ainsworth, of Wesleyan college and Mulberry Methodist church, o fMacon, respectively.

Institute New Feature.

The institute is a new feature added. While the lecturer's work was intended to be more largely informational it no less gave that much needed inspiration to make effective the information received by the colored ministers from the able and consecrated white brothers.

The New Testament as taught and lectured upon by Dr. Dempsey, and homiletics, as taught by Dr. Young, opened and gave direction to a vision in the heart and minds of a hungry ministry that future generations will feel in colored Methodism. No less affective were the addresses by Drs. Ainsworth and Jenkins. The sessions, two in number, were held for five days, with increasing numbers and greater interest.

The financial reports of the presiding elders, C. W. Holsey, M. P. McAlester, H. L. Stallworth, J. H. Wiggins, J. H. N. Turner, W. E. Farmer, J. A. Robinson, J. B. Smith, A. G. Avery, W. T. Moore, T. C. Black, C. D. Thompkins, G. H. Holman, J. M. Long, L. D. McAfee, M. H. Rutherford and G. B. Patterson, were splendid . They showed system and hard work. They and the pastor with the congregations evidenced an interest in education and mission as never before.

1,500 Hear Concert.

The big convention concert given by Paine college, and the other schools, and the great lecture and moving picture exhibit given by Miss Lucy Laney, Augusta, was impressive to an audience of 1,500 at the city auditorium Friday night. The moving picture feature was lectured upon by Miss Laney. She supported the best ones. One of the most interesting ones showed the development of the negro since the war along educational, moral and material lines to a great advantage, and was easily one of the most suggestively educational features of the entire session.

If the meeting directly helped the members of the convention and their friends, there is a much deeper meaning attached which can be seen by the ordinary eye even. The significance comes in the bringing together and reviving the early feelings of the white Methodist minister of the southern church and the colored minister of the C. M. E. church. While there was no studied attempt to bring them together in the good old fashion way, as in the early "sixties," when the country was torn asunder by the great war and the Christians of these Methodist white and black got together through prayerful confidence and as a result organized the Colored Methodist Episcopal church in America. On the other hand, the fact of organizing the institute with white instructors to mingle with their colored brothers brought back this feeling as a glorious fruit of the Christian act.

Has a Deep Meaning.

This mingling of the two races for church reasons have by far a greater meaning as has been stated than developing a denomination for either race. To those who are thoughtful, the mixing of the two people in church shows that a friendly feeling is in the heart of the best people of both races.

The Colored Methodist church was organized with this end in view, as taken indirectly by Christian statesmen, such as Bishops Haygood (white), and Holsey (colored). They built better than they knew. The fruits are ripening in point of their views. The advance thinkers of the Colored Methodist church have never abandoned the hope of racial adjustment in th[illegible] and letting the church be a mea[illegible]int the statesman to that long [illegible]d.

It to Bishop Williams.

If [illegible]f this is suggested we must not [illegible]et the present hands which shape it. Bishop R. S. Williams, D. D., Augusta, and President D. E. Atkins, of Paine college, with the hard labors of Prof. Bell and others are responsible for such heroic and wise planning.

The meeting voted thanks to the M. E. church, south, Bishop Williams and President Atkins for the institute. The entire church is feeling the influence as never before of the big-hearted, consecrated and progressive Bishop Williams. While one of the greatest preachers of the race and who labors to bring peace and harmony between the races, he is also known as the greatest organizer and financier of the C. M. E. church. His people love and the whites of the state respect him.

The meeting closes today with services at the auditorium. Bishop Cleaves, of Memphis, Tenn., preaches at 11 a.m. Drs. J. W. Gilbert, C. H. Tobias and J. A. Martin at 4 p.m., in a great mass meeting, while Dr. W. H. Nelson preaches at 8 p.m. This over, there passes into history a great meeting for religious and moral development conducted by white and black brothers with great material success in order to develop Paine college, Augusta; Holsey academy, Cordele, and Helen B. Cobb institute, Barnesville. The strong pastors and presiding elders, together with laymen and those who need more help, return to their charges to keep up the great work.

SARATOGIAN

SARATOGA SPRINGS, N. Y.

APR 15 1916

CLERGY INDORSE, LAYMEN OPPOSE COLORED BISHOPS

TROY ANNUAL CONFERENCE BY NARROW MARGIN VOTES FOR CONSTITUTIONAL CHANGE---LAYMEN'S ASSOCIATION RECOMMENDS REDUCTION OF DISTRICTS TO FOUR, TO CUT DOWN EXPENSE OF ADMINISTRATION. REV. GEORGE C. DOUGLASS CHOSEN RESERVE DELEGATE.

By a narrow majority Troy Methodist conference placed itself on record this morning in favor of a proposed constitutional amendment permitting the appointment of bishops of their own race for colored conferences, and of bishops for foreign languages. The vote was 81 to 74.

The Lay Electoral conference yesterday by a majority of over fifty opposed the change. When the votes are totaled by the general conference, those of the laymen will have equal value with those of the clergy. The sentiment, therefore, of Troy Conference will be set down as opposed to this proposed amendment to the church law.

On the ground that the present sub-division of the conference into five districts entails too heavy an expense for administration, the Laymen's Association, at a meeting this morning, adopted a resolution favoring a re-districting, which shall reduce the number of districts from five to four. The laymen concluded their meeting with a banquet, which was attended by Bishop Henderson and other prominent church leaders.

Another session of Troy Conference was held this afternoon for the purpose of taking action on other conference memorials, and hearing reports of committees.

After the morning devotional service the conference speeded up its work so greatly that within an hour, a large amount of business had been transacted. A telegram of sympathy was ordered sent to G. E. Stright, whose father has died.

Graduated From Study.

The following were ordered graduated from the conference course of study and to be ordained elders:

Frank W. Bevan, 87 1-6; C. J. Miller, 93 1-3; Armour A. Platt, 83 4-7; J. E. Thompson, 92 6-7; Donald E. Williams, 85 3-7.

Leander E. Squires was continued

Continued on Trial.

The following were continued on trial and advanced to the studies of the second year: Grant L. Bice, 83 4-5; Walter C. Carroll, 90 2-7; Fred M. Hagadorn, 91 2-3; Leon B. Randall, 88 1-2; Kenneth G. Richards, 82 1-3; Angus J. Seaman, 86; Ernest F. Tripp, 87 1-6.

H. C. Bennett was continued in the studies of the third year.

Irving W. Arnold, 92 2-5; and William H. Marshall, 86 1-3, were advanced to the studies of the fourth year.

Ernest E. Stewart was continued in the studies of the third year.

It was decided to confer local deacons orders on William Kroeger, and Frank W. Cady.

Le Roy D. Penniman and Milo W. Barnard were received on trial, advanced to the studies of the third year, to be ordained deacon under the seminary rule.

Prof. James H. Stevenson was received into the conference, and immediately transferred to the Holston Conference, to be a professor in Vanderbilt University.

Home Mission Apportionment.

The report of the committee on the board of home missions and church extension asked the following apportionment: For Italian work in Troy, $1,200; for Italian work in Albany and Schenectady, $1,200; for church extension, $1,200; for work among other English-speaking people, $1,200; total, $4,800.

R. T. Edwards, who has been in England for several years and does not expect to return, was permitted to withdraw. W. G. Harten, who is engaged in educational work, was also permitted to withdraw.

The vote for three reserve delegates to the General Conference, postponed from yesterday, was then taken. On the first ballot Milton B. Pratt alone received a majority. The vote was:

M. B. Pratt, 94; George C. Douglass, 70; F. L. Decker, 49; H. H. Murdock, 26; W. H. Hughes, 26; L. A. Brown, 24; A. J. Higgins, 17.

Another vote was ordered.

General Conference Memorials.

Business had been cleared up so rapidly that the conference proceeded to the consideration of General Conference memorials and proposed constitutional amendments.

The first was the question of permitting the appointment of bishops for races and languages. This is known as the Mississippi memorial, and has been introduced principally to provide colored bishops for colored conferences. A vote on the proposed change is being taken by all the annual and lay electorial conferences in Methodism, and a two-thirds majority of all these votes will be required to effect the change. Bishop Henderson stated that the vote has been very close.

The conference debated the question briefly, with addresses by Thomas Stevenson and J. A. Hamilton favoring; and M. B. Pratt and W. W. Foster in opposition. The vote was 81 for and 74 against.

Mr. Douglass Reserve Delegate.

George C. Douglass, pastor of the First M. E. church of this city, was elected a reserve delegate to the General Conference on the second ballot, which was then announced as follows:

George C. Douglass, 138; Fred L. Decker, 75; H. H. Murdock, 77; A. J. Higgins, 29; L. A. Brown, 24.

No candidate having secured a majority another ballot was ordered for the third delegate.

By a unanimous vote the conference placed itself on record as favoring the proposed constitutional amendment giving to members of mission conferences the right to vote on constitutional questions; and to retired clergymen honorary membership in conferences adjacent to their places of residence. The vote was 168. Bishop Henderson told the conference this amendment has been overwhelmingly carried by all the conferences.

The conference voted unanimously against the proposed amendment designed to give to the bishops the power to arrest legislation temporarily. The vote was 152.

Memorials Laid on Table.

The conference laid on the table memorials from the Philadelphia conference asking consideration of a limited pastoral term; West Ohio Conference asking General Conference indorsement of the Modern Knights of St. Paul; and California conference seeking to enlarge the cabinet by the addition of one ministerial and one lay member from each of the districts in every conference.

The third and fourth ballots for third reserve delegate to the General Conference had no result. On the third ballot, with 90 votes necessary to a choice Fred L. Decker led with 73 votes. The vote was practically identical with the fourth ballot.

S. J. Greenfield, Secretary of the board of conference claimants, spoke in the interest of the fund for retired clergymen, and presented a check of $200 from the board.

The Rev. Lewis E. Linsell, of the Bombay, India, conference, a missionary on furlough, told of missionary conditions, which he characterized as brilliant, if proper assistance is given.

Rev. Daniel W. Howell, secretary of the deaconess board; H. W. Wool-

ever, associate editor of the New York Christian Advocate, and C. M. Boswell, D. D., Secretary of the board of home missions and church extension, were introduced.

No majority was again reported on the fifth ballot for third reserve delegate. H. H. Murdock led with 65 votes.

A motion was adopted to hold an afternoon session, beginning at 2:30 o'clock.

T. G. Thompson was elected necrologist and C. V. Grismer alternate.

H. H. Murdock Chosen.

On the sixth ballot H. H. Murdock was elected third reserve delegate. He received 98 votes, considerably more than was necessary for a choice.

Laymen Would Reduce Districts.

At a meeting of the Laymen's Association a resolution was adopted requesting the annual conference to consider the reduction of the number of districts from five to four. The following officers were elected: President, Frank H. Ryder, Cobleskill; vice president, Charles McKernon, Pittsfield, Mass.; secretary, Charles E. Hagaman, Albany; treasurer, Henry Spalholz, Poultney, Vt.; president Albany district, J. R. Brown, Schenectady; Burlington district, Azro M. Aseltine, Burlington, Vt.; Plattsburgh district, Datus Clark, Peru; Saratoga district, W. T. A. Adams, Johnstown; Troy district, Wallace Bryce, Troy.

Committee Assignments.

At a meeting of the General Conference delegation yesterday, C. W. Rowley was chosen chairman of the ministerial delegates and Henry J. Bull, of the lay delegates. The following assignments to General Conference committees were made:

C. W. Rowley, Episcopacy and home missions.

J. L. Fort, temporal economy and Freedman's Aid.

C. M. Sturgess, itineracy, foreign missionary, Epworth League.

J. A. Hamilton, book committee, boundaries.

J. E. Mead, State of the Church, Sunday schools.

C. L. Leonard, Education, temperance and prohibition.

Henry J. Bull, Episcopacy, state of the church, Epworth League.

Howard S. Kennedy, temporal economy, foreign missions.

Harvey M. Butts, itineracy, home missions.

Azro M. Aseltine, book committee, temperance and prohibition.

Samuel Wallin, education, boundaries.

on trial in the studies of the fourth year.

W. W. Chamberlain, Saratoga Springs, Freedman's Aid.

GSB
LITTLE ROCK, ARK
SEP 2

NEGRO EDUCATIONAL CONGRESS THIS WEEK

Visitors From All Over State to Attend Sessions at Shorter.

Negroes from all parts of the state will come to Little Rock this week to attend the Educational and Agricultural Congress, to be held at Shorter College, Argenta, from Tuesday through Friday, under the auspices of the African Methodist Episcopal church. Governor Hays, Mayor C. E. Taylor and a number of negro educators and churchmen will speak.

The African Methodist church has 21 schools and colleges under its jurisdiction, the oldest being at Zenia, O. The object of the conference is "to encourage and awaken the negro to the economic and industrial advantages around him."

300 Students Expected.

Three hundred students are expected at Shorter College at the opening of the congress at 10 a. m. Tuesday morning. A tent with a capacity of 2,000 will be erected on the grounds and a choir of 400 voices will furnish music. President William Byrd, Bishop J. M. Conner, the Rev. J. D. Dennis and others will speak. The Home and Foreign Missionary Society will meet at 2:30 p. m. Mayor Roberts of Argenta, Mayor Taylor of Little Rock, Governor Hays and the Rev. L. L. Worls will make addresses of welcome, to which the Rev. A. H. Hill and Bishop Conner will respond. Bishop Conner will call the Farmers' Conference to order at 11 o'clock Wednesday morning. The three succeeding sessions will be devoted to a discussion of the Arkansas profitable farming campaign. W. K. Lemon and H. L. Remmel and F. T. Vinegar, negro, of the Pine Bluff Branch Normal, will speak Wednesday night. The Alumni Association will meet Thursday morning, with an address by the Rev. E. C. Foreman of Fort Smith. The Allen Christian Endeavor State League will meet Thursday afternoon, presided over by the Rev. P. W. DeLyles of Pine Bluff. A reception and banquet Thursday night to Bishop Conner at the Bethel church, Ninth street and Broadway, will conclude the congress. Dr J. G. Thornton will be master of ceremonies. William Townsend of Pine Bluff, the Rev. H. C. Beasley, the Rev. P. W. DeLyles, the Rev. H. G. Montgomery, the Rev. R. C. Holbrook and Prof. A. S. Jackson of Waco, Tex., will speak.

RULES AND REGULATIONS 4/15/14

The Voice of the people.

For the Government of the Co-Operative Layman's Missionary Movement of Greater Birmingham and Vicinity.

The purpose of this organization is for the religious, moral and social uplift of the Negro race in general and the African M. E. people in particular. (2nd) Its further purpose shall be to co-operate with the ministers of the A. M. E. church in Greater Birmingham and vicinity to the end that our church work in this community shall be better developed spiritually, morally, socially, educationally and financially. (3rd) To cement the bonds of brotherhood and friendship and general helpfulness among the laity of the African Methodist churches in this community. (a) By giving better support in a general way to the spiritual efforts that may be put forth for the betterment of our connection. (b) By using our influence to better train those of our associate offifficers and mmbers for real services in religious work.

Second, this organization shall at no time, either directly or indirectly, do anything that is contrary to the laws of the great A. M. E. church: but we shall labor jointly with the A. M. E. Ministers' Union of Greater Birmingham for the general promotion of our Zion in this community.

The main body of this organization shall be known as the Central body, while there shall be as many auxiliary bodies as there are pastoral charges belonging to the district which their main body covered. The auxiliary bodies shall report to the main body regularly and shall encourage all its officers and male members to become regular attendants of the meetings of the central organization.

Executive Committee.

Officers: P. S. Moten, president; W. M. Jones, vice president; R. T. Jackson, secretary; J. G. Alexander, treasurer.

Chairmen of Committees: On membership, J. R. Reed; on missionary, John Elliott; on finance, G. W. Johnson; on civic, J. B. Johnson.

NEGRO BAPTISTS END ANNUAL MEETING OF ANTIOCH ASSOCIATION

The Montgomery-Antioch colored Baptist Assoofation composed of fifty churches located in Montgomery, Elmore, Matthews, Opelika, Ramer, Waugh, Mt. Meigs, Pike Road, London, Downing Myrtle Cecil and Selma and other places in Montgomery county has just closed its twenty fourth annual meeting with the Mt. Zion Baptist church. Rev. E. D. Kemp pastor Elmore.

Reports from the churches and the two missionaries, Rev. S. J JJones and Rev. L. P. Mitchell, showed $430 in cash contributed for education and missions. Selma University received $100 in cash and fifty dollars in subscriptions to be sent in by December 1. The missionaries received $166.

The sessions were attended by Rev. L. W. Callaway, representing the American Baptist Publication Society, Philadelphia; Rev. A. F. Owens, dean of Selma University, who conducted the Bible Institute; pastors Nealy, Madison, Cooper, Reddick, Fountain, Brown Sellers and others of Montgomery, and Rev J. W. Gibson white, of Elmore who delivered an address.

Strong sermons were preached by Rev. Z. P Phillips Rev. M. W. Brown, Rev. S. J. Jones and Rev. S. M Dawson the blind preacher. The closing sermon was preached Friday night by Rev. William Madison Jr., D. D.

Addresses were delivered by Dr H. R. Cooper Dr. Calloway, Rev E. D. Kemp. pastor, Dr. Nealy, Rev. A. F. Owens and others.

The officers elected are:

Rev. M. Davis, moderator Waugh: Rev. J. C. Hendrix, vice moderator, Montgomery; Rev. George W. Williams, secretary, Montgomery; Rev J. H. Rose corresponding secretary, Pike Road; J. T. Temple, treasurer, Montgomery.

The next session will be held at Prattville, Ala.

The association, composed of 12,000 members, adopted resolutions to send up larger donations next year to Selma University.

ONLY FAIR TREATMENT WANTED

Palatka Advocate. 11-25-16.

From the Jacksonville Times-Union of last Wednesday's date we clip the following editorial as one of its leaders, and The Advocate, on behalf of Negroes of the South, wishes to thank the writer for his outspoken stand in defense of a people that are too weak to speak for themselves. If the whole Southern press and pulpit would come out and mould sentiment for the guaranteeing of the Negro's rights along all lines, there would be no trouble in keeping the Negroes in the South. All he wants is fair treatment and a recognition of his citizenship rights as guaranteed by the Constitution.

But here is the Times-Union's article:

An Attempt at Murder

"The following incident did not happen in Jacksonville. We clip the account from a paper published in another Southern city; it does not matter what city. It might have been any one of them; it might have been Jacksonville:

When Patrolman Forston broke down the door of a house on Susseette street, where a game of dice is alleged to have been in progress at 8 o'clock last night, a negro grappled with the officer. In the struggle, which followed on the front porch, Forston's foot slipped and he fell to the ground. The negro fled and the officer emptied his pistol at the fugitive. Forston found a pistol on the porch, which he believes the negro dropped in his flight. Forston said when he approached the house, a negro who was in the yard, ran into the house and bolted the door. The officers arrested six negroes, who will answer to charges of gamgling. In the city court today. Four negroes escaped.

"If this thing could not have happened except in the city where it did happen it would be of no importance to us. It would only have shown that somewhere else was a city that had fool laws and fool practices. But does not just this sort of a thing happen frequently in Jacksonville?

"It was reported that a game of dice was in progress and so the police broke down a door and broke into the room to see. There is not a city, town or village, or cross-roads anywhere on this green earth where the police would have broken into a private residence to find out if white men were engaged in a game of poker. If white men had been seen throwing dice no policeman would have interfered. In fact pretty much of them might have taken a hand himself. There is no law that licenses a white man to gamble for big stakes and prohibits a negro from throwing dice.

"And at the wind up the officer empties his pistol at the negro who was merely trying to escape—escape from punishment for the heinous offense of throwing dice. If the officer had killed his man it would have been murder and he ought to have been hanged for it, and yet what he did was merely taken as a matter of course The negro resisted arrest, it is true, but there is no statement that he hurt, or tried to hurt the officer. He was merely trying to escape.

"It is all right to break up professional gambling, but no color should be known in breaking it up. There is no possibility of putting a stop to social gambling and no effort is made to stop it unless negroes are engaged in it. If our city statutes are messed up by an ordinance that requires the police to interfere in crap games while it is undertsood that they are not to put a stop to poker playing it should be cleaned off and the part of the page it was on ought to be disinfected. If there is a policeman in Jacksonville who knowing that no effort is made to interfere with social gambling among whites can arrest a a negro crap shooter without getting sick at the stomach he should be fired."

Church – 1916

STAR

St. Louis Mo

Episcopalians Brand Histories in Schools False and Ask Revision

House of Deputies Votes for Committee to Seek Alteration of Text Books Giving Henry VIII as Church Founder.

The House of Deputies of the General Convention of the Protestant Episcopal Church, in session at Moolah Temple, today voted unanimously to appoint a committee to secure a revision of school history textbooks now in use in the public schools of this country, regarding the founding of the Episcopal Church.

In a supplementary statement made to the press, Rev. Dr. John S. Littell, chairman of the Joint Commission, stated that the object of the work of the committee would be to correct the widespread impression that the Church of England was founded by King Henry VIII at the time of his divorcing Catherine of Aragon, and marriage to Anne Boleyn. This impression, he said, is "very unpleasant."

The action of the deputies followed the report of the Joint Commission on Text Books of English and American Histories, which stated that broad investigation had shown "widespread misstatements" to exist regarding the origin and history of the church, "arising from grave misstatements of facts and from inaccurate terminolgy in public school text books."

Report Aimed at Errors.

In his public statement, Dr. Littell asserted that the report of the Joint Commission was "not aimed at anyone, but at errors from whatever source, attributing the founding of the Church to the time of the Reformation, and the very unpleasant fact that the church was founded by Henry VIII.

"It is a simple historical fact that the Church of England was never established by any act of Parliament. No such act can be found on the English statutes."

Dr. Littell admitted that the Church of England recognized papal supremacy until the Reformation.

"Parliament and royalty," he said, "exercised influence over the Church somewhat larger than was customary in more ancient times. The Church continued by self-perpetuation.

He referred to a picture in the possession of one of the deputies representing Queen Elizabeth consecrating a Bishop into the church as an exhibit of the inaccuracy against which the church complains.

"No English monarch," he declared, "ever performed an ecclesiastical act."

Prayers for Soldiers Attacked.

Prayers for the American Army and Navy proposed by the Joint Commission on the Revision of the Book of Common Prayer were the object of a vigorous attack in the House of Deputies today by Rev. John Howard Melish of Brooklyn, N. Y., a Socialist, and others.

"If you adopt these prayers," Melish declared, "you will work an irreparable injury to the youth of the nation, you will bring upon the United States the same catastrophe and calamity which are overwhelming the Christian nations of Europe.

"I oppose these prayers on the ground that they have no vision. They would ask for something which cannot be granted.

"A soldier cannot serve without reproach. These prayers are unChristian. They are addressed to the "God of Hosts instead of the Father of Our Lord. They would drive back our vision of our Lord to the ages of passionate hate. Let me suggest a prayer for soldiers and sailors:

"O God, who has taught us to love our enemies as ourselves and do good to them that hate us, bless our soldiers and sailors for their swift obedience and willingness to answer the call of duty, but inspire them, nevertheless, with a hatred of war."

The prayers for the Army and Navy were referred back to the commission by the deputies, together with the prayer proposed by Melish.

Minority Attacks Negro Plan.

The proposal to create separate negro dioceses of the Protestant Episcopal Church, to be ruled by negro bishops in the South, was attacked as "both unChristian and uncatholic" in the minority report of the Joint Commission on the Racial Episcopate, which was adopted by the General Convention at Moolah Temple today. The majority report recommended the amendment of the constitution looking to the establishment of missionary districts upon racial lines.

The argument which has been advanced, that because God has differentiated the members of his great family into races, that, therefore, the church must be divided on racial lines is both unChristian and uncatholic. The idea of a separation of races within the church on racial lines under two Bishops in the same territory is without a parallel in Christian history.

The proposed amendment would set a dangerous precedent, the minority contended. "If we give the negroes a racial episcopate, why not the Japanese in California or the Indians in the West, or any other race which later may claim that they have been discriminated against in the councils of the church?"

The minority indorsed the plan of negro suffragan bishops as affording "at present the best method of providing for a racial episcopate."

In a report returned to the House of Deputies this afternoon, the commission's prayers were adopted by a vote practically unanimous after Melish was denied the privilege of speaking for the second time on his proposed substitute.

BISHOPS HOLD INTERESTING MEETING

Nashville Tenn
10/20/16

Colored M. E. Church Making Rapid Progress.

Memphis, Tenn., Oct. 15.—The Bishops of the C. M. E. Church held their regular fall session here this week at Collins Chapel. This meeting was attended by nearly all of the bishops, the general officers, except one, and a large number of representative ministers from the various conferences. Bishop Lucius Holsey, D. D., of Atlanta, Ga., senior bishop of the church, presided with charming grace and befitting dignity.

Peace and harmony characterized the deliberations of the entire session. Reports of the bishops indicated that the C. M. E. Church is making rapid progress. Besides a tremendous increase in the membership of the church, a large sum had been raised in recent efforts for education and missions. Bishop E. Cottrell, of the third Episcopal Diocese, reported $7,080; the second district under the direction of Bishop R. S. Williams had raised $11,300; Bishop N. C. Cleaves, of the seventh district, reported $17,000; Bishop R. A. Carter, of the sixth district, made the leading report, which was more than $18,000; the other districts reported from $1,200 to $3,400, bringing the total raised by the entire church within a short time to $60,000 for education and missions.

Before a large audience on Wednesday night eloquent speeches were made by Bishops Hosley, of Atlanta, Ga.; E. Cottrell, of Holly Springs, Miss.; M. F. Jamison, of Leigh, Tex., and R. A. Carter, of Atlanta, Ga. Bishop N. C. Cleaves of this city presided, and Miss McCullough, Prof. Jones and Dr. Thompson made welcome addresses. Among the connectional officers in attendance were Dr. J. C. Martin, Book Agent, Jackson, Tenn.; Dr. A. R. Calhoun, Secretary of the Epworth League, Pine Bluff, Ark.; Dr. J. A. Bray, Secretary of Education, Birmingham, Ala.; Dr. J. H. Moore, Secretary of Missions, Holly Springs, Miss., and Editor J. Arthur Hamlett of *The Christian Index*, Jackson, Tenn.

DR. DAVIS IN THE CITY.

Dr. W. B. Davis, of Chattanooga, is in the city visiting relatives and attending the inauguration exercises of President Hubbard at Meharry Medical College. He says he is enjoying a lucrative practice at home and the family is doing fine.

EVENING TRANSCRIPT

Boston, Mass.

PAGE

THE Episcopal General Convention

Public interest attaches to general conventions of the Episcopal Church beyond almost any other Christian gathering. The reasons are said to be the prominence of its members, the importance of the subjects up for legislation, and the controversies in which Episcopal leaders engage. A forecast of the triennial general convention in St. Louis next month is given by a veteran deputy who has been a member of all the conventions since that at San Francisco in 1901. He is a newspaper editor, and gives his forecast from a newspaper man's standpoint. He explains that the reason St. Louis was selected for the meeting this year is the fact that Rt. Rev. Daniel S. Tuttle, bishop of Missouri and senior of all Episcopal bishops, will have been a bishop half a century if he lives to May 1 of next year. The convention in his see city this year falls near the anniversary, and will celebrate it. Bishop Brewer of Montana was to have preached the opening sermon at St. Louis, but he has just died, and Bishop Tuttle is himself to preach it. Bishop Tuttle is but second in line from Bishop White of Pennsylvania, who was consecrated in 1787.

The great Pennsylvanian consecrated twenty-six other bishops, including Bishop Hopkins of Vermont, who consecrated Bishop Tuttle. This number, twenty-six, used to be regarded as remarkable, but Bishop Tuttle long ago passed it with forty-seven consecrations. He began as missionary bishop in the Rocky Mountain region right after the close of the Civil War, and went to Missouri in 1886. When the archbishop of Canterbury and the Bishop of London paid visits to America, the first of their rank to do so, Episcopal leaders felt some apprehension as to whether representatives of the American church would appear as well as public and after-dinner speakers. The verdict was, that in the person of Bishop Tuttle America quite held her own.

The Episcopal Church has not always fared so well in its plan of making its senior bishop its presiding bishop or official head. Efforts have been made to secure the election of a presiding bishop, in order that such official might be a younger man. Upon the death of Bishop Tuttle it is said to be certain that the law will be changed and that some bishop will be elected to be the official head of the church. It is predicted that he will reside in Washington, even if he be not bishop of Washington. In that event he might come to be archbishop, but against that title the Episcopal church in this country is known to entertain a good deal of dread.

According to this deputy editor, three matters are to come before the St. Louis meeting that are so liable to produce controversy that attempts are being made to cut the convention time short at both ends and put the dynamic questions over for three years. The reasons for this are the seriousness of the war situation, the presidential election and the bitterness of party feeling.

This deputy says: "The proposition most likely to cause trouble, is determining the attitude of the Episcopal Church toward other Christian bodies in America, especially Protestant bodies. The question will come up in two ways at St. Louis. One way will be on a proposal to coöperate with the Federal Council of Churches, the other on the report of the Board of Missions. The first named nearly passed in New York three years ago, and the latter was precipitated by the board in sending delegates to the Panama congress. Two parties, one Protestant the other Catholic, contend bitterly. One would suppose that a church that invites others to unity would itself avoid mention of controverted points, but Episcopal leaders in their own household of faith push forward in the most public fashion their points of difference. It always seems to me they do so, too, in the most aggravating words and manner at their command.

"Differences in beliefs and practices between these schools or parties are as radical as between any two Christian bodies one might name, the Roman Catholic not excepted. Will there be a split at St. Louis or later? I would say there might be were I not aware that Episcopal general conventions are accustomed to storms. They have had them before and weathered them.

"The second matter that may prove explosive is the revision of the prayer book. The prayer book, as at present used, was revised in 1892. A commission to select new Bible lessons to be read at public worship has Bishop Talbot of Bethlehem at its head. Two prayer book commissions are in existence, one to enrich the book, with Bishop Whitehead of Pittsburgh as the chairman. Reports already published of changes in the wording of the Ten Commandments and the Lord's Prayer are bits of the reports which these commissions will present at St. Louis.

"The tendency among Episcopalians is greater freedom in the forms of worship, more inclination to use unwritten prayers, and wider latitude concerning what services should be used on certain occasions. On the other hand it seems to me that Baptists, Methodists and others are more inclined to use set forms in their

public worship. I have attended some of these churches when the service preceding the sermon was far too long for me. Episcopalians would have some of it cut out, I am sure. However, I doubt if much is really accomplished this year on this prayer book revision.

"Finally, comes the matter of a bishop for the negroes. A negro, of course. Bishop Cheshire of North Carolina is chairman of the commission. Two reports will be made. This is a matter that most concerns the South, but the South is not at one concerning it. I doubt if anything will be done. It is an old question. I look to see it shunted in favor of a trial of the suffragan bishop plan."

The low church party again will put forward Rev. Alexander Mann, rector of Trinity Church, Boston, for president of the House of Deputies. Not much is heard of any candidate of the high party. The candidate of the highs last time was Rev. William T. Manning, rector of Trinity Church, New York. He cannot be the candidate this year because New York failed to reëlect him on account of his stand in the Panama congress affair, and his resignation from the Board of Missions. New York said it didn't like a quitter. New York's action, hastily taken, was pretty generally resented, however, throughout the church, according to this deputy editor, who feels sure that three years hence New York will send back Trinity's rector. He says it would do so this year if the election were to be held now.

It is a source of pride to the Episcopal Church that when its general convention assembles every foot of soil over which the American flag floats is represented in both houses. There is some talk that the Episcopal Church may be asked to take over a Church of England diocese in India, and it is considered certain that a new missionary district will be created at Panama, to include all of Central America, part of it ceded by the Church of England. But these are routine matters.

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The above forecast of the Episcopal General Convention is given in this column for its news value. The questions up for discussion undoubtedly are of great interest and need to be threshed out and settled.

A Call for Church Leadership

The questions up for discussion undoubtedly are of great interest and need to be threshed out and settled. That they are uppermost in the minds of many Episcopalians may be true, but in the thought of a large number, if not a majority, they do not constitute the whole programme. The Churchman, published in New York, representing the so-called low party, voiced the broader, more catholic, more spiritual, more Christ-like view in a call to the convention to seize this opportunity to make the Episcopal Church the centre of a great united effort to carry out the commission which Christ gave and to annihilate the causes of sin instead of devoting herself largely to the results of sin as heretofore. Concerning some of these causes of sin and the attitude which the church should take towards them, the Churchman speaks with great plainness. It says:

"We believe that the present time is an unique opportunity for the church to take great movements of reform and reconstruction to her heart as part of the deposit of faith and make herself the centre around which they may organize and unify themselves in the effort to carry out the great commission. Individuals within the church have seen their relation to the faith and to the great commission and are attempting to translate the faith into the terms of modern life and to give effective evidence of the church's loyalty to the great commission. But the church has neither officially underwritten their efforts nor openly encouraged their labors. They are still voices crying in the wilderness The church has looked rather coldly upon the impulses and movements of science, political righteousness, social service, economic justice, commercial honesty and industrial equity. Her attitude has been hitherto one of almost suspicious neutrality.

"Take the specific evils of intemperance and white slavery. The church preaches morality but has not attacked these monstrous evils with any effect. Whatever opinions she may have on the question of personal abstinence, she has not fought for the abolition of the saloon—the breeding place of almost every crime on the calendar—of which drink is only an indication and an incentive. White slavery could be brought under control at least, if the single standard of morals was insisted upon as a rigid condition of church membership, and the sin of unchastity penalized at her altars. We shall hear much of the evils of divorce at the General Convention. There are few, perhaps, who will subscribe to the doctrine of the extremer sort of social reformers who advocate making marriage more difficult and divorce more easy. That is a generalization which, like all generalizations, suffers from the defects of its virtues. The church has not put the official stamp of her approval on the doctrine of eugenic marriage. Such a system of pre-nuptial safety may not be ideal, but it is an honest attempt to prevent some of the disastrous consequences that lead to divorce. The perils of marriage and the evils of divorce are patent enough to demand redress, but some of their causes are well enough known to demand the church's instant and insistent action, in the intersts of national health and morality alone.

"The Faith is 'the power of God unto salvation' from disease as well as sin, and the great commission is the warrant for its application to the whole of human life. The charities of the church are large and noble and her institutional parishes are doing efficient service. But they deal chiefly with the results and not with the causes of the sin of the world. It is to the causes of sin that the church must turn her attention. What is needed is not their amelioration but their annihilation. This alone can save men's faith in the Faith and render the fulfilment of the great commission not a future dream but a present reality. It is most desirable, in view of these considerations, that those who direct the proceedings of the general convention insist upon demanding that 'the King's business' be not side-tracked by any attempts to mark time by too much 'reading of the minutes' or by the introduction of fruitless debate over the 'rules of order' of the church's greatest legislative body. Let it rather spend its time in deliberation over a restatement of the Faith and send its delegates away pledged and inspired to fulfill the great commission in all its original purity and power."

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Women from all over the United States and from lands beyond the seas will be present in thousands at the general convention of the Episcopal Church to be held at St. Louis in October. Each of the sixty-eight diocesan branches of the Woman's Auxiliary to the Board of Missions is entitled to send five delegates to the missionary conferences and meetings connected with the convention and delegates will also be present from China Japan, Africa, Cuba, Porto Rico, the Philippines and Honolulu.

Episcopal Women and Their Offering

Their meetings will be held in the Sheldon Memorial Building where, every day, mission study classes will meet, to be followed by conferences addressed by mission workers from all parts of the world. At noon hour all work will be suspended for the offering of special prayers for missions.

The climax will be the great service to be held in Christ Church Cathedral on Oct. 12 for the presentation of the women's united offering. During the past three years the women of the church have distributed thousands of mite boxes for small gifts to missions. These are opened twice a year and the money is accumulated for the triennial united offering. At this service each diocese and missionary district will place in the alms basin its gift. The total at the general convention of 1913 was $306,500, and it is expected that this amount will be exceeded the present year. Considerable rivalry exists between the dioceses as to which makes the largest contribution. In 1913 the diocese of Pennsylvania led the way with an offering of $39,000. The gifts are placed in a magnificent silver-gilt alms basin presented to the American church in 1852 by the Church of England. This basin is in the custody of the house of bishops and is used only at the meetings of the general convention.

The united offering service will consist of a celebration of the Holy Communion at which Bishop Tuttle, presiding bishop, will officiate, assisted by Bishop Arthur Selden Lloyd, president of the board of missions, in addition to which more than one hundred bishops will be in attendance. When the offering is formally presented the doxology will be sung by the vast congregation, and hundreds of women who cannot obtain admission will take up the strains outside. It will be one of the most impressive sights of the convention.

The secretary of the Women's Auxiliary is Miss Julia Emery who has filled the office with signal ability for forty-six years.

EVENING POST

New York City

APR 2 1 1916

NOT TO HAVE NEGRO BISHOPS.

Methodist Episcopal Church Vote Was 4,921 to 3,481.

CHICAGO, April 21.—Methodists who sought to have negro bishops provided for work among negro people failed to receive sanction of the annual conferences of the Methodist Episcopal Church, the affirmative vote failing by 680 votes to reach the necessary two-thirds. Announcement of the vote was made to-day by Dr. Joseph B. Hingeley, secretary of the General Conference of the Methodist Episcopal Church. The total affirmative vote was 4,921 and the total negative vote 3,481.

The Wilmington proposition giving bishops the right to veto in constitutional issues, was lost by a majority of 1,571 ministers and 960 laymen.

The Colorado proposition, granting honorary privileges to retired ministers and absentee voting on constitutional matters, had a majority of 2,012 and will become law by favorable action by the General Conference at Saratoga Springs, May 1.

The three questions now decided have been voted upon by the Methodists since 1912 and were considered the most important propositions before the various conferences.

EVENING POST

New York City

SEP 23 1916

DIVIDED ON NEGRO BISHOPS.

Special Episcopal Commission Will Submit Two Reports.

When the general convention of the Protestant Episcopal Church meets in St. Louis next month it will have to consider both a majority and a minority report from the Commission appointed in 1913 to consider the question of organizing the colored communicants in the South under bishops of their own race, it was announced to-day. The increase in these communicants has already led to the establishment of separate congregations with colored ministers.

The Bishop of North Carolina, chairman of the Commission; the Bishops of Texas and Mississippi, and the lay members of the Commission from Virginia and Rhode Island, have signed the majority report. This recommends the grouping of the colored communicants of the southern diocese into one or more missionary districts over which colored bishops would be placed.

Opposing the creation of new missionary districts and favoring the election of suffragan bishops of this work, is the minority report signed by the Bishops of South Carolina and Georgia, the Rev. Dr. Ernest M. Stires, of New York, and Judge Joseph Packard, of Baltimore.

For several years past the foreign missionary district of Liberia has been under a negro bishop, the Rt. Rev. Dr. Ferguson. His recent death is greatly regretted throughout the whole church, his administration having been conspicuously successful, it is said.

NEWS TRIBUNE

Detroit, Mich.

SEP 17 1916

LEAGUE ORGANIZED TO HELP NEGROES

Movement Is Backed by Board of Commerce.

"Not alms but opportunity" is the slogan of the League on Urban Conditions among Negroes in Detroit, which has opened offices at 299 St. Antoine street. In charge of the office is Forrester Washington, a Negro trained for the work by the Russell Sage foundation. The league is part of a national organization and aims to improve the material aspects of Negro life in Detroit. It will not try to directly raise the spiritual standards or protest against race distinctions.

The league was organized in Detroit largely through the efforts of the Board of Commerce, the Associated Charities and individuals who realized that Detroit has a growing Negro population. In six years there has been an increase of from 6,000 to 15,000 Negroes, while there has been no provision for their social or material welfare. Census reports reveal that the Negro death rate in Detroit is nearly twice as high as that of the whites. The juvenile court reports that when a Negro girl is dismissed from the court, there is no agency where she can be assigned for surveillance.

The league will co-operate with the courts in caring for negro cases. It will try to find suitable boarding homes for children whose parents are dead or unable to take care of them.

Manufacturers will be approached through literature and personal visits of Mr. Washington and members of his board of control. It is contended that employers have not tried to help deserving Negroes to learn the better paid and higher grade trades. This is given as the reason why Negro workers shift about from one job to another.

A health week to usher in a program of health education will be held soon. Negroes will be told through their churches and by posters how to care for themselves, how to keep their houses sanitary and will be urged to attend the city clinics.

Investigations by the Board of Commerce showed living conditions among Negroes in Detroit to be generally unsatisfactory. It is the plan of the board to bring about the construction of Negro tenements to replace some of the "rookeries" now housing great numbers in the Negro district.

Henry T. Stevens is president of the board of control.

ADVERTISER

Boston, Mass.

SEP 26 1916

The increase of negro communicants in the Episcopal Church in the South has, for some years past, led to the organization of separate congregations with ministers of their own race. They are now asking for a revision of this system which will also give them bishops of their own race.

The General Convention of 1913 which met in New York appointed a strong commission of bishops, clergy and laymen to consider this question. The commission, of which the bishop of North Carolina is chairman, has just issued its report. This will be discussed at the convention to be held at St. Louis in October.

Church—1916

STATE BAPTIST CONVENTION CONVENES

Negro Year Book

RALLY NETS QUITE $7,000.00. DR. BOYD'S PRESENCE CREATES A PANIC. ALL TOLD A SUCCESSFUL MEETING. CRACK IN UNION. ONE OPERATING AS TWO. ONE-SIDED AFFAIR. SUNDAY SCHOOL CONGRESS A BIG STICK.

(Special to the Atlanta Independent.)

Augusta, Ga., Nov. 18, 1916.

The General Missionary Baptist Convention, which is the only state wide religious movement among the Negro Baptists in the state, met in its Second Annual Session with Springfield Baptist Church, Augusta, Georgia, Novemebr 14-17, with vice president Dr. Chas. T. Walker, presiding, President Reddick being detained at home until Thursday on account of sickness in his immediate family.

Atlanta Independent 11/25/16

The Convention was largely attended and was possibly the most representative gathering of Negro Baptists that has met in the state since the famous split in Friendship Baptist Church in 1893, when the Baptists in the state were lined up behind those two great leaders, Drs. Love and Lyons. It was indeed encouraging and hopeful to look into the sea of faces that greeted the opening exercises. Every section of the state was represented. The women's end of the convention was characteristic of the men's movement, largely attended, representative in character and earnest in effort.

The opening exercises were held in Springfield Baptist Church Tuesday night. The welcome addresses were delivered and responded to by Prof. Geo. R. Hutto, of Bainbridge, Grand Chancellor of the order of Knights of Pythias in the state. Brother Hutto is a representative Baptist and takes an interest in the denominational work.

The one happening not consistent with the genius of a religious body was an appearance of factional differences, which the much heralded union has not obliviated. Brother Hutto in his response indicated that if there was a minority faction, it had no rights that the majority would respect. The convention has great work before it, and if the leaders could rise above selfish ambition, forget place and position and lose themselves in the earnest and vigorous prosecution of the cause of Christ and the uplift of humanity, the Baptists would bloom in Georgia like the lilly of the valley and the rose of Sharon. But it takes years to heal old wounds and to grow new sinew in broken bones, but we are hopeful that time will wipe out all differences and present the Baptists of the state as terrible as an army of banners in one solid phalanx for God and humanity.

The State Wide Rally.

Months ago Bishop Williams of the diocese of Georgia, C. M. E. Connection, chalenged President Reddick, of the General Missionary Baptist Convention to financial battle, thinking it would bring inspiration into the ranks of each of these two great denominations, these two men wagered the reputation of their respective denominations; President Reddick that the Baptists would bring more money to their state meeting than the Methodists, and Bishop Williams taking the other side of the question. So the battle has been on for months. The two gatherings have had their state wide meetings and the gold has been counted. We have not definite figures in either case, but from information, we are told that our Methodist brethren, under the intrepid leadership of Bishop R. S. Williams, D. D., laid upon the table at their state meeting $24,000.00, and that the Baptists, under the leadership of President Reddick, laid upon their table at their state meeting $7,000. $1,600 of which was brought in by the women.

Now, we do not vouch for the correctness of either of these figures and are open to correction. As we understand the terms of the rally, only the cash that was brought to the convention and laid upon the table was to be counted as rally funds. Not the money that was taken up and spent by the respective denominations before their state meetings. Notes, receipts nor disbursements were to be counted, but the actual cold cash. A man from the inside of the Baptists reports that the Baptists collected as follows during the year, and that these items ought to be counted in the rally: for missions, $38,000.00, and for education, $19,000.00, total collected and spent before reaching the convention, $57,000.00. This money was not seen at the convention. How this money was raised, where it was raised and what it was spent for does not appear. Therefore, it would not be fair to count this $57,000.00 in the rally, inasmuch as it was not brought to the convention and and was not accounted for, other than read from a scrap of paper by the corresponding secretary. While the leaders are trying to make the best impression they can for the purpose of inspiring the brethren to greater and nobler deeds and to outstrip the Methodist brethren, they are forgetful that if it goes out to the public that $64,000.00 was raised at the convention, the people will want to know what did Brother Reddick and his followers do with the $64,000.00, whereas, only $7,000.00 of this money was actually handled or seen by the convention. What Reddick and his friends did with the other $57,000.00 is a matter up to them for explanation, if they count $64,000.00 as the gold piled up at the convention. But even $7,000.00 is a record-breaking collection for Baptists, in spite of the fact that we boast of 410,000 Baptists in Georgia, we are not in the habit of bringing more than two thousand dollars to our State Baptist Convention. Numbers among the Baptists do not count in the raising of money. The convention is still hopelessly in debt, and if the brethren brought $64,000.00 to the convention, as many of them boast, they ought to pay the convention out of debt. This indebtedness today is approximately $25,000, and with $64,000 the convention ought to be able to pay off every dime it owes and have enough money for operating expenses during the next conventional year. But the brethren must not be misled by figures or by spread eagle oratory, for the reason the sum total raised at Augusta was less than $7,000 but to be fair, we have placed it at $7,000.

A Panic Ensues.

Dr. R. H. Boyd, D. D., Secretary of the National Baptist Publishing Board, Nashville, Tenn., was a visitor to the convention. The president of the convention had called for the introduction of visitors. Politicians and prominent race men were called for to be introduced. At the end of the period for Central City College and just before adjournment, when the program for the morning session had been ended, and when introductions could have been made without interfering with the program, Hon. B. J. Davis, delegate from Friendship Baptist Church, Atlanta, Ga., arose in his place and was recognized by the president presiding. He respectfully said: "Mr. President, I see in the rear of this church Dr. R. H. Boyd, of Nashville, Tenn., one of the most distinguished Baptist divines in all our country, and the man who has contributed possibly more to the denominational growth and prestige to the race constructively than any of us here, and I ask that he be invited to the front and introduced to the convention of his brethren." The mention of Dr. Boyd's name seemed to have thrown the faithful few into a panic. Prominent among them were: Dr. P. J. Bryant, Revs. A. D. Williams, Dan Cannon and J. H. Smith and Deacon L. G. Harris and one or two others. All told less than a dozen. One from the gallery looking on would have thought that a riot was on or that a bomb had been dropped in the midst of the brethren and caused a stampede. Drs. Bryant, Williams, Cannon and Deacon Harris were loud in their abuses of Dr. Boyd, saying that they did not want to hear him, would not hear him and had had enough of him, and Deacon Harris and Pastor Bryant not only said they would not hear anything that Dr. Boyd had to say, but said they were ready to throw any man out of the window who was a friend of Dr. Boyd's or who was weak enough to say one word in his behalf. Deacon Harris invited Brother Davis out to fight three times and his pastor stood by him, saying: "I am a man and am ready to throw anybody out of here who stands for Boyd, the man who robbed the Baptists."

Brother Davis replied: "Dr. Bryant, you say that Dr. Boyd has stolen the Publishing House, and he stands here with seven conveyances of the property that he, as trustee, holds in trust for the Baptists of this country, pleading and praying that you brethren may have enough grace in your hearts to hear his side of the story. Will you condemn a man without giving him a chance to defend himself? Will you condemn a man in silence and not let him plead his innocence? Are you such cowards that you cannot stand the truth? If you are the truth and Bro. Boyd is in error, why not truth sit cool until it can expel error and enlighten the brethren?" Rev. Cannon said: "It will never do for Boyd to speak in this house, for if he does he will convert the house and split the convention. We must not let him speak under any circumstances."

Then hundreds of the convention hollered for Boyd and to let him speak. As Brother Davis insisted upon a hearing, the President replied that he could not hear him now. Brother Davis said: "If you cannot hear the distinguished brother now, may I rise at another time and ask that he be introduced?" The president replied: "I say, I cannot hear him now." Brother Davis said: "I want the convention to go on record as hearing the brother or refusing to hear a man whom it has charged as being a thief and who comes in his own behalf with proof to the contrary." The president hesitated to say that he would not hear a man in his own behalf, when the crowd was demanding that Boyd be heard, but Bryant, Williams and Cannon took charge of the convention and answered for the president and said: "We will not hear him, tell him he cannot be heard now or any other time. We do not want to hear anything he has to say. We have got our convention and have organized not to hear him." By this time some good brother called for prayer and they broke loose and sang a gospel hymn. This brought the brethren to their senses, and President Reddick admonished his friends for loosing their heads, getting mad, taking matters out of his hands and creating bedlam in a religious body. He said he could have handled the matter satisfactorily, had he been permitted to, but his friends lost their heads, got mad, had fits and disgraced themselves, and now they looked like thirty cents.

At the close of Dr. Reddick's remarks, Dr. E. R. Carter, Pastor of Friedship Baptist Church arose, and asked Brother Reddick did he mean to say that he would not hear Dr. Boyd now, but would hear him later. The mob would not let the president answer, but answered again for him that he should not speak in that convention; that they did not want to hear the truth if it came from Boyd.

The President Ignored.

It was apparent in the convention that President Reddick is considered a figurehead by the half dozen men who dictate the policy of the convention and undertake to run it, rule or ruin. Dr. Reddick is an able man, a conservative leader and would make the state a fine president if he would rise above the little ring that supports him for what they can get out of the convention. It is not that they love Reddick, but Reddick being a conservative man whom most of us can agree upon, the little ring rallies around him, calls him great, because they can control him and get all the places and the money raised for the prosecution of the work in the state.

Successful Meeting.

Barring the temporary disorder caused by the failure of the Morrisites to hear the other side of the question, the convention was successful and did a great work, and it was well that it met. The effort to suppress Boyd made him more friends than he possibly could have made had he spoken. Hundreds of men were in sympathy for him after the attempt to suppress and oppress him was carried out according to organization, as Rev. Cannon boasted in the streets. He said they had organized five hundred strong to keep Boyd from speaking; they did not want any in-

formation and would not have the truth if it came from Boyd; that they would rather have a lie if it came from some one else, than the truth from Boyd. With this spirit predominating, the president and the majority of the convention, Boyd was considered a martyr to the cause of truth by every impartial and God-fearing preacher.

One in Two.

Wherever there is a union of several forces, it is generally said that the two or more are made one; that the two bodies are now operating successfully and harmoniously as one, but in the case of union of the Baptist forces of Georgia, the philosophy is reversed. Instead of two operating as one, it is one operating as two. Before the union, the two conventions had two names and were operating for one common purpose, but since the union, the convention has one name, one set of officers, but is operating as two for all intents and purposes. In the organization of the one convention, the lines separating the brethren before the union were assiduously adherred to. That is to say the men of the North Georgia Convention were given the care of all institutions operated by the workers convention, and the men of the State Baptist Convention were given the care of the interests of the State Convention. There was no effort made to blend the interests and to blot out the old prejudicial lines. The North Georgia brethren dominate in the convention, so far as the committees are concerned, and it is apparent that Central City College is being neglected in the interest of the reformatory and secondary schools in the northern territory.

Dr. Walker suggested that the operation of the reformatory, which was another term for penitentiary, was inconsistent with the work of the church; that the reformatory was the work of the state and that it ought to be sold along with the other property belonging to the united conventions, with a view of taking care of and developing other properties of the union. Dr. Bryant took the floor, as he seems self-appointed to rebut everything Dr. Walker says, and served notice on the convention that it was united, but if the reformatory was sold, they would balk at the forks of the road and go no farther. This indicates that there is a crack in the union.

The Sunday School Congress.

It seems that many of our brethren are bent on strife, and when the knowing ones are singled out, you will find less than a dozen brethren in the state engaged in promoting strife rather than harmony. At the Atlanta Association, a resolution was passed making it unBaptistic for any of the churches belonging to the association to entertain any delegates who attend the National Baptist Convention in Atlanta next September. The same men who promoted this movement at the Atlanta Association, came to the Baptist Ministers Union in Atlanta and forced the same prejudice through the meeting, and openly stated that they wanted the Sunday School Congress to meet in June before the convention, for the purpose of educating the people not to entertain the strangers who will be within their gates next September. They said they wanted the Sunday School Congress there, not for the purpose of educating the people or helping them, but as a big stick to fight the Boyd faction, the real National Convention.

An effort was made to endorse the Sunday School Congress here in Augusta at the convention for the same reason, but if Atlanta is like Augusta, the citizens, without regard to color, are anxious to have the convention. The National Baptist Convention will meet in Atlanta in its 37th Session next September. It will bring to Atlanta at least 30,000 people, each of whom will leave $10.00 in the city, distributing among the citizens of the southern metropolis easily $300,000, which will benefit every man of that great city in proportion as it increases the circulating medium.

The Baptist preachers are the men who are sowing the seed of discord and strife. They are unmindful of their duty as Christians in entertaining strangers. But Atlanta has always been equal to every occasion. Her hospitality is proverbial, and the eyes of all America will be turned on Atlanta, and she will entertain the delegates in the true Atlanta Spirit, forgetting whether they are Boydites or Morrisites.

HERALD

New York City

METHODISTS VOTE FOR A NEGRO BISHOP AFTER HOT DEBATE

New York Conference Indorses Amendment Proposed by Mississippi.

MESSAGE FROM PRESIDENT IS READ

Gift of $300,000 by Mrs. Russell Sage to Syracuse University Is Announced.

[SPECIAL DESPATCH TO THE HERALD.]

PEEKSKILL, N. Y., Saturday.—After a bitter debate in which race prejudice was denounced, the New York Methodist Conference to-day approved the election of negro Bishop for the 300,000 negro members of the Methodist Church.

The question came before the conference in the form of a proposed amendment to the constitution of the Methodist church from the Mississippi conference. This conference is composed almost entirely of negroes.

The conference unanimously adopted a request to the Methodist General Conference that it return Bishop Luther B. Wilson to New York city as resident Bishop for the next four years.

A letter was received from President Wilson, which read as follows:—

"The White House, Washington, D. C., March 24, 1916.

"Secretary Daniels has shown to me the generous resolutions adopted by the 117th session of the New York conference. May I not express through you to the conference my profound appreciation and my deepest sense of encouragement that the conference should have taken action, and my hope is that I may be so guided by Divine Providence that I may continue to deserve the confidence of my fellow citizens?. Cordially and sincerely yours,

(Signed) "WOODROW WILSON."

The president's letter was ordered spread on the conference minutes.

Had Dispute Over "Confidence."

It was recalled that it was the word "confidence" over which the delegates had a lively controversy last Wednesday, when the resolution was presented. Many opposed the use of the word.

Chancellor James Roscoe Day, of Syracuse University, presented the memorial regarding Bishop Wilson. The entire audience clapped and cheered. Dr. Day said, "Our hope is that Bishop Wilson will be returned to us for another quadrennium. We deeply revere him for his splendid service and wise jurisdiction."

Bishop Wilson called Professor Wallace MacMullen, of Drew Theological Seminary, to the chair while the resolution was acted on. Later he said:—

"Brethren, I think you, and if it is in accordance with will of the General Conference I cannot conceive of any higher honor than to return to you whom I love and to the greatest city in theworld."

The conference voted down a memorial from the West Ohio Conference that it declare in favor of the project of carrying forward negotiations for the union of the Methodist Church North with the Methodist Church South.

The Rev. Dr. Ezra S. Tipple, president of Drew Theological Seminary, said that the Southern Church in the last negotiations for union had ignored the provision for the negroes.

Urged a Separate Church.

The Rev. Dr. Phillip M. Watters, president of Gammon Theological Seminary for Negroes, at Atlanta, Ga., said the Southern Church had gone farther than that. He said it had answered that the negroes should be set aside and form a national church of their own, having a fraternal relation with the white Methodists.

That Syracuse University had received $300,000 from Mrs. Russell Sage in memory of her father was announced in the report of the Educational Committee. It also was stated that one thousand students of the university had been converted in the recent campaign of the Rev. "Billy" Sunday.

Dr. MacMullen made what was considered the strongest speech against having a negro bishop. Among the negro preachers who favored the proposal were the Rev. William H. Brooks, pastor of St. Marks Negro Church, West Fifty-third street, New York city, and the Rev. J. C. Allen, pastor of Butler Negro Church, Williamsbridge.

Dr. MacMullen said:—

"It has been stated here that the reason for not electing a colored man as Bishop, is because a colored man of Episcopal 'size' cannot be found. Do we not know that the reason a black man is not elected is baacuse of race prejudice?

"Do we respect race prejudice? No.

"There being this prejudice, it must be recognized within our Episcopal affairs. Leadership will never come on the colored race until they create their own bishops. Why should Brother Brooks not be sent by us as a delegate to the General Conference at Saratoga? It is because of race prejudice.

"If our colored brethren would come to use and say, "Allow us to leave you," then they could elect their race leaders. It is saying that in public we repudiate race prejudice, but that we ask our Episcopal Board to say we will see to it that your wings are clipped. I think this amendment is a mistake for the colored man and should not prevail."

EVENING POST

New York City

REPORTS ON RACIAL EPISCOPATE

Commission Submits to Convention Both Majority and Minority Proposals.

ST. LOUIS, Mo., October 19.—A proposal for establishment of a racial episcopate, creation of negro dioceses, and removal of negro parishes from supervision of white bishops, was contained in the majority report of the joint commission on racial episcopate submitted to the triennial convention of the Protestant Episcopal Church here to-day. A minority report, also submitted, urged retention of the section of the church constitution permitting election of negro suffragan bishops.

Neither report, if ratified by this year's convention, can become effective unless it is ratified also in 1919, because constitutional changes must be approved by two successive conventions.

Line by line, the 612 clergymen and laymen composing the house of deputies of the general convention of the Protestant Episcopal Church are going over their prayer-books in an attempt to revise and enrich it to meet the demands for a greater freedom in the service.

Discussion of the enrichment by the addition of new prayers was on the calendar to-day, the fourth day on which the house met as a committee of the whole to consider the report of the commission on the prayer-book. The proposed changes are technical in the main. Some deputies fear any scheme of revision which might involve doctrinal changes.

It is expected recommendations of the commission to correct mistranslations of Holy Scripture will be discussed to-day. One proposal is to change the word "damnation" in several collects to "condemnation."

Another step toward the simplification of church service was taken when appointment of a committee to draft a simple manual of church service, for use in parishes in which there are members of unlettered and foreign-born persons, was announced in the house of deputies. The Rev. Irving P. Johnson, of Famibault, Minn., was chosen chairman.

The House of Bishops has before it a proposal to prohibit re-marriage in the church of divorced persons, which was rejected last week by the house of deputies. The Rev. Samuel Hart, secretary of the House of Bishops, said that should the upper house approve the proposition, it would again go before the lower house.

REV. I. J. VAN NESS, D. D., Editorial Secretary Southern Baptist Tenn., who addressed the graduat- Sunday School Board, Nashville, ing class Sunday, March 19th.

Church—1916

The Program of the Freedmen's Aid Society

Southwestern Christian advocate

By Secretary I. Garland Penn

Everybody and everything that is constructive must have a program. It is a well defined policy and plan of procedure. There may be times of halting and marking time, because of some condition that makes progress for the time being impossible, but the goal to be reached is never lost sight of nor is there any turning from the path of duty in reaching the goal.

The Freedmen's Aid Society has a program that is constructive. Headway in its accomplishment has been made. We are nearer our ideal now than yesterday. Let us state again the program that the church may be well informed and the backing given the Society this quadrennium continued and enlarged.

1st. The aim of the Society is to reach the largest number of young people of the race that is possible. We therefore rejoice when our institutions are crowded as is the case with the most of them this year.

HAULING CANS FOR THE GILBERT INDUSTRIAL INSTITUTE

If we fail to get the raw material upon which to work our program is blocked at the very beginning. The Society this quadrennium has made improvements at each of its institutions to make more comfortable the physical surroundings. There is progress here.

2nd. The thoroughness of our teaching in all the essentials of manhood and womanhood is being constantly emphasized. What are brick and equipment if the teacher be not thorough in his work and the student in training. The so-called little things involving cleanliness of person and environment, the learning well what is taught and its practical adaptation to making people and things better, the efficacy of the Christian religion as a basis for service and consecration thereto, a training that makes for poise, balance and the like is so emphatic a part of the Society's program that it is kept always before our faculties that he who runs may read. Our corps of teachers were never stronger than now.

Our graduates find ready acceptance in the best institutions of the land, such as Harvard, Yale, Wesleyan at Middletown, Conn., Tufts University of Pennsylvania, Northwestern and other institutions of similar grade. Progress is here made in this part of the program.

We still believe that the work of supplying the race with teachers for the public school is a most important part of our program. The success which has attended the efforts of our institutions in the past impels us onward in the great undertaking. It is a great record the Society has of having furnished through its institutions so many thousands of teachers.

3rd. The program of the Society covers a careful, systematic and economical conduct of its business affairs in each institution. Twice during the quadrennium have the presidents been at headquarters to consider uniform methods of administration. A uniform system of bookkeeping has been inaugurated and decided progress made toward a realization of the Society's ideal. The program here is in process of fulfillment without doubt.

4th. For the most part the campuses of our institutions are beautiful for situation. Some mistakes have been made in other years as to location of buildings with a view to symmetry and orderly physical appearance of the plant, but emphasis is being put in letter, word, plan upon a well kept compus, clean dormitories, flowers, trees and grass.

5th. The Society is in the fullest harmony with the to-day ideal of high standards in educational endeavor. It has taken the first and second steps toward the realization of a standardized and classified system of schools with a head to the system, body and limbs.

The realization of this ideal in name and fact must be slow. It involves a merging of our institutions that there may be fewer in the system and therefore concentration of effort and means upon a few or slow growth toward the ideal, by placing upon patrons and friends the necessity of such support as to make possible the ideal in each as now classified. Then our denominational integrity is involved because work side by side with others whose program is slow. We make haste slowly but nevertheless surely. To make good our effort at higher standards our equipment is increased and our endowment is in advance of four years ago. It is a slow advance but nevertheless an advance.

6th. The program of the Society seeks to get the colored man hitherto and now, the Beneficiary to move as rapidly as possible toward that of a supporter and backer of the Society and the institution which has made his career possible. The colored man never was in a frame of mind to do for the schools as he is now. He is at his high water mark thus far. Pastors and people are being indoctrinated with the self-help idea.

The co-operative, federated plan of contributing one dollar per member and friend in which the colored Methodist of the Methodist churches including our own will participate is in the making. Our 325,000 colored Methodists will rally in the movement from July 1, 1916, to January 1, 1918, when the effort to land $325,000 for endowment and equipment of our institutions is to be made in the most vigorous fashion ever known.

If some foundation or philanthropist who wanted to help Negro Education in a large way would only place a conditional offer of dollar for dollar on this plan, the program of the Society would take a leap toward realization in every way. It is opportune since our Society is fifty years old in this year of grace and a semi-centennial celebration has been ordered by our last General Committee at Pasadena. This writer is praying that some man or woman of means will see this opportunity to help in the largest way yet open.

7th. The Society, as the church, is proud of its record in the Medical and Theological

OUR PREACHERS THROWN OUT.

The Journal & Guide

The Rev. William A. Sunday, the great Evangelist, is conducting a series of meetings in Baltimore. He was invited to the city by white clergymen and the white people of Baltimore defray the large expenses incident to the meetings. Colored preachers and people were not asked to join in the invitation to Mr. Sunday nor to help to defray the expenses. They were told plainly before Mr. Sunday reached Baltimore that they were not expected to attend the revival meetings.

The white churchmen drew the color line. They have a right to draw the color line, and the Most High God in whose name they draw it will hold them to a strict accountibility for not Keeping the Faith. That is the Spiritual law of it which they cannot break nor deny without "dying the death." White folks draw the color line in all of their churches. The colored people should cling to the faith and not do it.

The Journal and Guide is, therefore, unable to sympathize with the two of our preachers who walked into the Sunday revival tent and were promptly thrown out by the ushers. They knew what they were to expect, and they got it. They placed themselves in a situation to be humiliated, and they were humiliated.

The white folks have repudiated

GUIDE Four 9/11/16.

the Faith. They do not believe in the infidel view so eloquently expressed by late Col. Robert G. Ingersoll, a man who stood shoulder to shoulder with Frederick Douglass for equal rights for all under the law, who said: "I belong to the great church that holds the world in its star-lit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul." White Christians belong to no such church, but are making a private church of their

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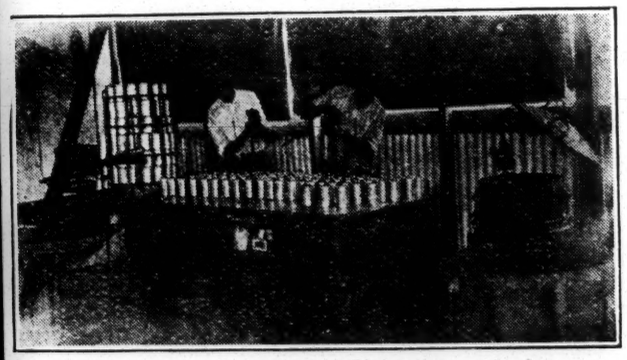
education of the colored ... are the stewards of good me... who were obedient to the heavenly vision. We are charged with a large opportunity and a responsibility in the life of a race. If stewards who had such a duty to perform had not a program for it, it would seem to this writer that vision was lacking. But vision is not lacking. Too much has already been done not to see the vast possibilities of the future. Our Theological Seminary at Atlanta and our Medical School at Nashville, each is coming into a new day.

The slogan for the new school year is five hundred students in our Medical School and one hundred in our Theological Seminary. The Alumni of each institution are becoming more interested in its future.

One of the medical alumni gave ten thousand dollars during the quadrennium to erect a new building at the Meharry Medical College. His is but a prophecy of the interest others will take in the institution.



STUDENTS IN THE CANNERY, GILBERT INDUSTRIAL INSTITUTE

8th. It has been said before but needs constant repeating that industrial and agricultural work with us is most expensive. The state institutions operating by our side make a specialty of this work and receive large federal and state appropriations with which to do it. To maintain all forms of training in a system of twenty-one schools, with the funds at our disposal, is to do neither as it should be done. To scatter over such an area is to enable no one school to measure up to later-day standards. The program of our Society must be to concentrate our industrial and agricultural work at some given centers where the demand for such seems greatest and success in the past the largest. Our graduate in industry have followed their trades so that many are contractors and artisans prospering in their chosen work.

9th. If the Society's program did not contemplate, at least, a contribution to Africa's evangelization, then the missionary spirit which is essentially a part of Christian training would be lacking in our work.

Our schools must develop missionary zeal. We have the Stewart Missionary Foundation with us. Its secretary goes freely to and fro through our institutions and in each we have Bands of Africa. At our presidents' meeting recently it was stated that we have many candidates offering in our schools for missionary work in Africa.

The discussion on this important phase of our work was such that this part of our program will receive larger consideration than ever. Thus we are a Society with a definite and distinct program. We will get ahead with it as those whom God has blessed with means will aid us and as the people who are directly interested will sacrifice to make it a reality. The prayer is that God will bless us to realize to the fullness our ideals and to work out our program.

THEY CHOSE THE BETTER PART

The Associated Press did one of the fairest works of its entire career when its Saratoga dispatches from the General Methodist Conference just closed had the courage and the candor to state that it was the eighty colored delegates holding the balance of power there that forced the great Methodist Church to keep its ban on dancing, card playing and theatre-going. Whatever may be the opinion of New York or New Orleans about the innocence of these pastimes that the church should not sanction them by silence or support them by inference, seems so right as to be hardly open to question. Yet it was the colored churchmen that preserved the Methodist connection by standing for the better part. That colored Christian leaders recognized that they are not quite ready to allow the liberty of their members in these pleasures to be turned into license shows not only their sanity and strength, but their nobility as well. But the notable action of the colored delegates at Saratoga is only a repetition of the part black men have always played on great occasions—even as they did during the nation's crises, for which we have just celebrated Memorial Day. This Memorial Day ten million black Americans stand in grief with bowed heads at the fresh made grave of their great hero of peace and progress—Booker T. Washington. The lamented leader in imperishable words at the Chicago Peace Jubilee in 1898, after pointing out how the black race had chosen the better part in the exploration of the country, in the Revolution, in the war of 1812, in the early part of the Rebellion from 1861 to 1863, when the slaves protected and supported the families of their masters while the latter were fighting to perpetuate black slavery, said:

DOES THE SOUTH WANT THE NEGRO?

Questman, who writes regularly for Zion's Herald, is always interesting. He always has something to say, and he goes straight to the point. We are not sure that he is always right, nevertheless he is always worth reading. In his recent installment to Zion's Herald he answers the question, "Does the South Want the Negro?" We hope that he is exactly correct in answering this point. He says that Southern Methodists will sit in the General Conference with Negro delegates. If this is true, all is over but the shouting; but is it true? Questman says:

"What of the Negro? This is the question that constantly arises in connection with all questions that have to do with the unification of Methodism. Well, this is very certain—the Methodist Episcopal Church will not sacrifice him. He need have no fears. But for that matter, no one else who is a party to these negotiations desires to sacrifice him. Spectator has had occasion to come into touch with several leaders of the Southern Church, and he has yet to find anyone who would in any way interfere with, hinder, or retard the splendid work done by the Methodist Episcopal Church among the Negroes. Will Southern Methodists sit in a General Conference with Negro delegates? They certainly will, if one can believe what he is told and, indeed, what he has seen. Do not Negro delegates sit in perfect equality with all others in the Ecumenical Conference. 'We want the Negro in the Church,' said one of the leaders of the Southern Church the other day. And in that Spectator believes he spoke the mind of the Methodist Episcopal Church, South. This notwithstanding the clause in the proposed plan of unification suggesting the union of all colored churches. That suggestion was simply made in the hope that perhaps it might lead to the forming of a great Methodist Church among the colored people and thus do away with the unfortunate divisions that now exist among them—quite as unfortunate as those among the white people. One need not attribute everything to prejudice. There have been altogether too many unwarranted deductions at this point. The Negro is not to be sacrificed, and neither does anyone want to sacrifice him. Let us rest assured as to that."

Church - 1916

CONNECTIONAL COUNCIL.

Christian Recorder

2/17/16.

During this quadrennium there has grown up a very loosely organized body which usually follows the Bishops' Council around from place to place, known as the Connectional Council. It has not done anything but discuss, and while it is taken seriously by some, it is taken as a joke by others.

But to the serious student of history the Connectional Council is a serious manifestation, and is coming into being just like every other social institution, first, to use Herbert Spencer's famous idea, incoherent, indefinite and indistinct, then more and more definite, coherent and distinct; but always voicing a truth and striving for a function truly necessary.

The Connectional Council started largely because men who visited the Council got tired just standing around. Some had spent as high as $50 and many $20 to come. So they asked, "What are we here for?" Then they got into a room and began talking and discussing. Then some one said let's organize. And after the regulation method of men whose purposes are not definite they spent most of the time in points of order and other parliamentary exercises. But the fact stood out more and more amidst all the confusion that there is a place for a Connectional Council, and thoughtful men went home to think and to systematize their thoughts. They met again at New Orleans and again at Nashville, and the difference between the first meeting and the Nashville meeting was the difference as between the proverbial "chalk and cheese," for the Nashville meeting was orderly, sober and serious, and any one who followed the discussions must have been impressed.

What does it mean?

Simply this: There should be some Connectional Council during the interim of the General Conference. We have loosely said the Bishops' Council is the General Conference ad interim. But is it legally so? Can it legally perform functions which the General Conference has left untouched—can it legally do so? Do not the bishops realize their own limitations? Would not the bishops themselves welcome a Connectional Council? Will it decrease their power? No. It will increase their power. It will be an arm of protection about them, adding to their prestige as well as their power. The bishops now must take council unofficially and privately with their brethren. Would it not be more dignified and effective to do so officially?

All the General Officers reported to the Connectional Council at Nashville voluntarily and gladly, but unofficially. Why could they not do so officially?

Men who are in power need the official counsel of those below them in power, for two, among other, reasons. First, for their own protection against the charge of tyranny, and secondly for the protection of the people. Hence a president has a cabinet from among the people, and a bishop in his district has a cabinet from among the ministers under him.

* * * * * *

Nearly every one recognizes the inefficiency and extravagance of our plan of general boards. Why could not a Connectional Board take place of all General Boards even though it meant the change of some charters? A small committee of auditors with an expert accountant could bring before this Council matters of finance which could be disposed of without much delay, and the real condition of each department known. If a third as many men were in a General Connectional Council as are now on the General Boards, it would cut the expense one-third, and multiply the efficiency, as twice as many men would know the efficiency of all departments as now know of one department.

The Connectional Council could study conditions in the Church such as the matter of pensions for widows, orphans, superannuates, etc., and bring to the General Conference facts upon which to base sound legislation.

The differences which may arise in departmental management, and other serious administrative matters, might be thrashed out by such a council.

Just how this Council shall be constituted is yet to be determined. Whether one Council of Bishops and General Officers and Ministerial and Lay delegates, or an Upper House and Lower House; just how many persons, its legislative, executive and judicial authority is yet to be determined. **The thinkers are thinking**, and a connectional council is on the way, even though we must make haste slowly.

A TREMENDOUS GATHERING

National Baptists Convention Brings Thousands of Delegates and Visitors to Our City

Attendance Far Surpasses the Most Sanguine Expectation and Preident Jones and Secretary Boyd receive Soul Stirring Ovation

Kansas City Sun

9/9/16

PRESIDENT JONES' ADDRESS WAS A MASTERPIECE

The most inspiring chorus heard in Kansay City for years---composed of the best singers of the two Kansas Cities and many visiting vocalists.

"All Hail the Power of Jesus' Name," led by a chorus of 150 voices and joined by 1,500 delegates, repre-nting thirty-eight states, marked the ning of the thirty-sixth annual ses-s... of the National Baptist Convention unincorporate(d), yesterday morning at Armory hall, Fourteenth street and Michigan avenue. The attendance was one of the largest in the history of the organization when the convention was called to order at 10:30 o'clock by Vice-President Robert Mitchell, D. D., of Lexington, Ky.

Divine services were led by the Revs. J. J. James of Alabama, William Robinson of Louisiana and William Hicks of Mississippi. A plantation melody of negro folk songs was sung by the chorus and prayer was offered by Dr. C. H. Clark of Tennessee.

The theme for discussion in the opening session was "The Work of the Holy Spirit," led by J. J. James of Alabama, and discussed by H. C. Stevens of Mississippi, E. W. Hawthorne of Tennessee, H. M. Williams of Texas, William Jones of Texas and V. S. Smith of Kentucky.

An ovation of five minutes duration was accorded Dr. E. P. Jones of Vicksburg, Miss., president of the convention, as he was being escorted to the platform.

Rev. T. J. King, secretary of the convention, who hails from Richmond, Va., read the program for the entire session. It was adopted as submitted by the program committee. Telegrams auditorium was not sufficient to take care of the attendance.

Dr. Robert Mitchell of Kentucky was called upon to preside and immediately he introduced the Rev. J. W. Hurse, pastor of St. Stephen's Baptist church and chairman of the local reception committee, who introduced W. C. Houston, attorney at law, who delivered an address of welcome as a proxy for Mayor Edwards. The Rev. W. M. Thomas, pastor of Allen Chapel A. M. E. church, extended a welcome on behalf of the Methodists of th citty. Nelson C. Crews, past grand master of the negro Masons, delivered an address of welcome on b-half of th Negro business men and Negro press. A telegram was read from S. W. Brown of Columbia, S. C., announcing his serious illness.

Responses to the addresses of welcome were delivered by Drs. R. B. Porter of Little Rock, Ark., and D. E. Over, pastor of Zion Baptist church, Denver, Colo. President Jones then appointed as a committee on finance the Revs. C. H. Clark of Tennessee, E. W. Bowen of South Carolina, D. B. Gaines of Arkansas, M. M. Haynes and E. H. Branch of Texas and John F. Thomas of Illinois, and as a committee on enrollment, F. H. Cook of Louisiana, G. B. Taylor of Tennessee, S. E. Piercy of Louisiana, D. Abner and M. E. Robinson of Texas, T. J. James of Alabama, H. B. N. Brown of Louisiana and G. W. Alexander of Mississippi.

It was announced that on Friday night Ben J. Davis of Georgia will deliver a special address and a committee consisting of Drs. John E. Woods, moderator of the General Association of Kentucky; L. L. Campbell, president of the general convention of Texas; S. S. Jones, president of the Progressive Baptist convention of Oklahoma, and J. P. Robinson, president of the Progressive Baptist convention of Arkansas, were named to make preparations.

Jubilee Songs a Feature.

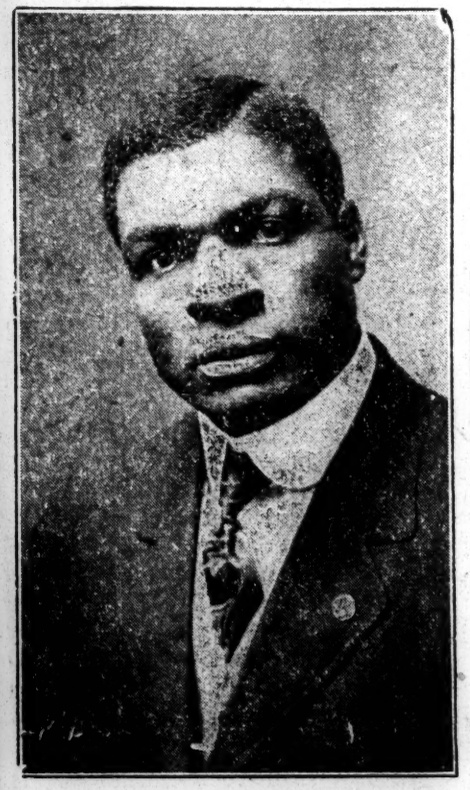
The devotions at the evening session were led by Drs. J. J. McCutcheon of Kentucky and P. A. Prince of Texas. More than thirty minutes were then given to the song service in which familiar jubilee songs were rendered. The convention sermon was preached by the Rev. John E. Wood,

D. D., moderator of the General Baptist Association of Kentucky. Parttial reports from the finance and enrollment committees were made.

Thirty-six years ago the three families of Negro Baptists—the foreigng mission of convention, which confined its work to Africa; the old American of congratulations were read from noted negro Baptists throughout the country. Messages also stated that other large delegations were en route.

Crowd Too Larg for Hall.

It became evident early that the



DR. HENRY ALLEN BOYD,

the Wizard of the National Baptist Publishing House, Organizer of the National Negro Press Association and a friend to all humanity.

Baptist convention, doing special home mission work in the United States, and the national educational convention, doing educational work throughout the country—became federated under one head known as the national Baptist convention, which has met annually since in various sections of the United States.

WOMAN'S CONVENTION IN SESSION.

Five hundred women, representatives from the various organizations of the church, are in session at the old Highland Avenue Baptist church. The sessions are being presided over by Mrs. Prince, vice president at large The women are pushing mission work and will contribute largely to the support and maintenance of educational institutions now being fostered by the convention, as well as helping in the foreign and home mission work.

Mrs. Georgia DeBaptist Ashburn of Chicago and Mrs. Maude Smith Fuller of Austin, Tex., were elected president and secretary respectively of the woman's convention at 7:30 o'clock at night.

One thousand laymen have already signified their willingness to enroll in the first laymen's volunteer convention that has been organized among Negroes in the United States.

"We are going to have the laymen

HON. WILLIAM H. HARRISON,

of Oklahoma, the noted lawyer who defeated the Jim Crow proposition before the United States Supreme Court who delivered a magnificent address before the National Baptist Convention.

support the convention as they should," said T. R. Morton, a layman of the Ebenezer Baptist Church of Pittsburgh, Pa. His church alone gives $100 a month to foreign and home missions and supports a missionary in the foreign field.

Among the late arrivals is the Rev. E. R. Carter, D. D., the oldest pastor in point of service in Georgia. He has been pastor of Friendship Baptist Church in Atlanta for thirty-eight years. The Rev. Ernest Hall of Atlanta and Ben J. Davis, who is to speak Friday night, also arrived yesterday.

Little interest is being manifested in the election of officers in the convention as there seems to be no desire on the part of the delegates for a change in the official roster, and it is conceded President Jones and Secretary Boyd will be unanimously re-elected.

Departmental Meetings Held.

Departmental meetings were held by the various boards of the convention. Each board, through its chairman and secretary, carried through a kind of school of methods. Talks on education, home and foreign missions and illustrated lectures on the work of religious education were among the features.

William Jennifer, representing the census bureau at Washington, D. C., was one of the principal speakers at last night's session of the convention He gave a vivid explanation of the needs of a correct report by the convention as to membership and work, so that the government can have correct information when making up its religious census.

Fifty thousand dollars was voted by the convention for the establishment of a theological seminary to be centrally located among the Negro Baptists. The needs of the seminary had been discussed, but the permanent location has not as yet been permanently decided upon.

The place for holding the next session is not to be decided until tomorrow. Places already mentioned are Louisville, Ky., New Orleans, La., and Little Rock, Ark., with chances favoring New Orleans. The Rev. R. H. Boyd, secretary of the publishing board.

An indorsement of Hughes and Fairbanks and the Republican party was almost put on record by the National Baptist Convention in its morning session yesterday at Fourteenth street and Michigan avenue.

'We are Republicans, most of us, and we plan to support Hughes and Fairbanks in the November election, report. The opening remarks were made by Dr. J. P. Robinson, the chairman, of Little Rock, Ark. The home mission sermon was preached by the Rev. Bingaman of Shreveport, La. A solo was sung by the Rev. J. Davenport Bushell of Texas. The regular devotions were led by the Rev. L. H. Hopkins of Hillsboro, Tex.

Friday—Morning Session.

8:45—Bible institute conducted by Dr. J. E. Ford, Florida; Rev. William Hicks, Mississippi.

9:45—Devotionals conducted by Drs. S. M. Smart, Tennessee; R. R. Richardson, Alabama; H. T. Carpenter, Kentucky.

10:00—Report of the evangelical board by Dr. B. J. Prince, Illinois, chairman; Dr. James S. Anderson, Texas, corresponding secretary. Remarks by the district evangelist working under this board.

11:30—Press Association, at which time all editors of denominational papers will make reports. Federal supervision, Rev. W. B. Reed, Connecticut.

12:30—Recess.

Afternoon Session.

2:00—Devotionals led by Drs. G. B. Taylor, Tennessee; W. W. Hill, Louisiana.

2:30—Report of publishing board by Drs. C. H. Clark and R. H. Boyd, chairman and corresponding secretary, respectively. Address, "Twenty Years' Work of the Publishing Board and Its Relation to the Baptists," Rev. E. H. Branch, D. D., Texas.

5:30—Recess.

Evening Session.

7:30—Jubilee Song Service.

8:00—Address, Ben J. Davis of Atlanta, Ga., one of the greatest orators of the race.

but it is our purpose, as far as possible, to keep politics out of our convention," said E. P. Jones, the president. But it was shown clearly that had such a resolution been indorsed it would have been adopted unanimously.

"Mission Work in Home Fields" was the topic of the morning session, the Rev. James D. Brooks, secretary of the home mission board, making the

BALTIMORE, MD. SUN

SPIRITUAL UPLIFT GONE

Colored Preachers Want Colored Campmeetings Abolished.

CALLED BREEDERS OF CRIME

Have Outlived Their Usefulness, They Say, And Have Become Mere Money-Making Schemes.

[From THE SUN Bureau.]

Annapolis, Feb. 8.—The horrendous "goings on" at the colored campmeetings on the Eastern Shore were described in all their frightfulness today by a delegation of colored ministers from that fair region at a hearing before the Eastern Shore legislators.

The committee of colored Methodist preachers who want the campmeetings taxed out of existence consisted of the Revs. D. H. Hargis, of Cambridge; J. U. King, of Princess Anne; J. R. Holland, of Easton; J. H. Blake, of St. Michaels, and C. W. Pullett, of Chestertown.

The Rev. Dr. Hargis was the principal speaker. He declared that originally campmeetings had been held for the social and spiritual uplift of the colored people, but that they had long since outlived their usefulness and had become mere money-making schemes. He recounted many deeds of violence and crime at campmeetings and declared that the camps appealed to the worst elements of the colored people. Stories were told of how crapshooters and whisky-sellers infested the camps, one of the former having on one occasion "shot up" a camp, wounding several persons and causing the preachers to take to their heels in great haste.

Loaded Watermelons, 50c.

The "bread stall" was described with horror by the speaker as a place run for profit, where not only all sorts of sales were made on Sunday, but where, even while services were in progress, selling went on at the back of the tent, although the front door was closed. And he said that not only were all sorts of eatables sold, but that watermelons were sold at 50 cents apiece, each melon containing a whole pint of whisky.

Asked why the colored ministers did not refuse to take part in campmeetings Hargis declared that they would like to do so, but that unless they did they were told that their salaries would not and could not be paid, so that they were powerless, and were appealing to the Legislature to help them control the situation, which they were unable to do alone.

Not Solved, Just Postponed.

Asked why the colored preachers did not appeal to the civil authorities to maintain order and prevent crime, he said that it had been tried. At one camp he said deputy sheriffs had been stationed and when no disturbance had occurred he had thought the problem had been solved, but alas, when his Sunday-school opened in the fall it was apparent that 13 of his girl pupils were in a condition that was not in line with strict morality; all the result of the campmeetings.

It developed after a number of questions that only the Methodists were opposed to the campmeetings and that the African Zion Church was as a whole much in favor of them. It was pathetically complained that the Zionists held campmeetings and made much money out of them.

Performance Continuous.

It seems to be a denominational matter, although a letter was read from one of the Methodist Episcopal preachers repudiating his signature on the petition for a bill to tax the campmeetings.

The committee declared that the campmeetings began about June 1 and continued until frost. It was said that the campmeeting at Cambridge began every year about August 1 and did not close until the cold weather drove the attendants home, and that while it was in progress the negroes would either not work at all or would work only a few days a week and then at impaired efficiency.

The bill asked for would require a permit costing $25 for every campmeeting and put it within the discretion of the County Treasurers whether any permit at all should be issued for the meeting.

Church—1916

4000 BAPTISTS FROM TWENTY-NINE STATES IN SESSION HERE

Savannah Tribune 9—9—16

NUMERICAL STRENGTH OF DENOMINATION SHOWN TO BE IN EXCESS OF 2,500.000

Pres. E. C. Morris of Arkansas Re-elected

Major Moton of Tuskegee Who Addressed Convention Last Night Received Rousing Applause—Convention Will Conclude Business Monday Night

The thirty-six annual session of the National Baptist Convention was opened here Wednesday morning 10 o'clock and will continue until Monday night. The meetings are being held in the auditorium of the First African Baptist Church, Franklyn square.

The last of the delegates arrived from the West Thursday morning and with their appearance in the city there were in the neighborhood of five thousand visitors here for the big Baptist meeting. The conventionists began pouring into the city Monday night, altho a few arrived as early as Sunday night. The local arrangement committee, anticipating a mammoth crowd, had everything in readiness for the great rush which was occasioned on Tuesday night at six o'clock when several special trains arrived bringing delegates from the East and Southwest. The scenes around the convention headquarters in the Wage Earners bank building, were very exciting and the gathering of the two thousand odd visitors in front of the bank waiting to be assigned stopping places attracted wide attention and was a signal for scores of automobile hackmen to abandon their usual stand at the Union station and convey the big crowd of visitors to their stoppig places. **The job proved a veritable bonanza** for the drivers and although but a few of them at the time had on their cars cards reading "National Convention" by mid-day Wednesday it seemed as if every car on West Broad street bore one of these cards.

The opening session of the convention Wedesday morning brought together some of the most distinguished Negro Ministers of the Baptist denomination whose adherents number approximately 2,500.000. The meeting was called to order at 10 o'clock and there were about 2,500 present. After devotional exercises, led by the Rev. J. W. Boykin of South Carolina, the program was announced by Prof. R B. Hudson, secretary, and then the president, Dr. E. C. Morris of Arkansas, appointed the following committees:

Enrollment—Wm. H. Steward, Kentucky; A. A. Cosey, Mississippi; P. J. Perkins, Tennessee; J. F. Kersh, Oklahoma; A. D. Williams, Georgia.

Finance—R. E. Bryant, Adkansas T. L. Lights, Texas; W. W. Whitton Tennessee; J. W. Goodgame, Alabama.

Church Finance—I. A. Thomas, Illinois; J. R. Bennett, Pennsylvania; R. M. Cover, Arkansas; B. T. Simms, Mississippi; C. S. Reddick, Alabama; W. H. Jernagin, District Columbia.

Ushers—T. P .Smith, Missouri; W. J. Jackson, Georgia; Geo. McNeal, Kansas; J. N. Murtin, Alabama; E. C. Canady, Mississippi; J. Francis Wilson, North Carolina.

After a few remarks by the president, who, took occasion to speak of the great disrupting forces which have been at work in the ranks for the past twelve months, the meeting adjourned until afternoon when the following program was carried out:

Devotions by Rev. R. A. Adams, Arkansas; Rev. L. Allen, Jr., D. D., Louisiana; Rev. E. E. Edwards, B. D., Alabama.

Welcome Addresses—On behalf of city, by Judge C. N. Feidelson; on behalf of Baptist of Georgia, by W. M Reddick, D. D.; on behalf of other denominations, R. H. Singleton, D. D.; on behalf of fraternal organizations and business organizations, by J. C. Lindsay and E. W. Sherman, Esq.; on behalf of white Baptists, Rev. J. J. Taylor, D. D.; on behalf of the professional organizations by Dr. B. W. S. Daniels; on behalf of the Baptist ministers of the city by Rev. Wm. Gray, D. D.

The welcome addresses were unusually strong and elicited much applause The attendance was exceedingly large, the crowd packing the church to the utmost.

By this time all of the officers of the convention had arrived in town. They were E. C. Morris, Helena, president; W. G. Parks, D. D., Philadelphia, Pa., vice president-at-large; Prof. R. B. Hudson, A. M., Selma, Ala., sec Rev. A. J. Stokes, D. D., Montgomery, Ala., treasurer; Prof. M. M. Rogers, Dallas, Tex., auditor; C. H. Parrish, D. D., Louisville, Ky., Statistical secretary.

Wednesday night the church was crowded, the principal feature being the annual sermon by Dr. A. R. Johnson of Vicksburg, Miss. It was a masterly address and the speaker emphasized the fact that the time calls for preachers giving a true message to their congregations. He said they must have something of value to deliver from their pulpits.

Others who took part in the evening services were Rev. W. D. Johnson, Kentucky; Rev. J. H. Evans, Georgia; Rev. S. A. Moses, Virginia; and Rev. Thomas H. White, Virginia.

Thursday morning's session was taken up principally, with the president's address. It was considered by the leading members of the convention the most scholarly message given to the body during the twenty-three years Dr. Morris has headed the convention. Knowing that the church would prove miserably inadequate to house the great throng gathered to hear President Morris's message, the committee in charge of the service decided to have an out door meeting and gather outside the church. In the square were fully five thousand persons who listened with wrapt attention as the speaker delivered his address. The address dealt with all of the critical problems confronting the denomination and time after time the speaker was interrupted by roaring applause. Chief interest, however, was centered in the speaker's discussion of the law suit over the National Publishing House in Nashville, Tenn.

On this matter President Morris said:

"Much has been said about the suit entered for possession of the property which has been built up at Nashville, with the money given by the thousands of Baptist churches and Sunday shcools of this country, and the officers of the convention have been severely critized for not pushing the matter to an early conclusion, but I beg to say, there has been no meeting of the convention since the publishing plant was snatched from the hands of the people one year ago at Chicago, and the executive board having no means at its command, could not do more than it has done, and is bringing the matter to you who constitute a higher court, and that board stands ready to execute whatever orders may be given.

"But may I be permitted to suggest that the matter of forcing the National Baptist Publishing Board to turn over your property to you, be carefully and dispassionately considered before any further action be taken. I am reliably informed that the plant is heavily in debt, and mortgaged to the limit, and that as soon as a decision is rendered, which in my opinion could not be otherwise than in your favor, that the principal creditors will at once apply for a receiver, so as to not alone get the present income of that house, but the money which the loyal Baptist churches and Sunday schools are sending to the board created by you, for their Sunday school literature. So far, most of the burden of paying attorney's fees has been borne by the Sunday School Publishing Board, which in its present condition is hardly able to bear this responsibility alone, and if the suit is to be continued, the amounts given by that board should be augmented by the convention."

The address consumed about an hour and a half and during the entire time of the address but few were seen to leave the vast gathering within range of the speaker's voice.

Immediately following the address, the various state delegations held their meetings preparitory to the election of officers which was to take place in the afternoon. There was not even the slightest intimation of any opposition to the present incumbent as chief executor of the convention, the only question being as to the minor officers.

The convention went into election about an hour after President Morris' address had been concluded. The election was orderly tho quite spirited in some offices. President Morris was put into nomination by the Rev. A. Barbour, of Galveston, Tex., in a strong address. After the unanimous re-election of President Morris, the following officers were elected:

W. G. Parks, D. D. Philadelphia, vice-president at large; Prof. R. B. Hudson, of Selma, Ala., secretary; E. Arlington Wilson, Muskogee, Okla., T. O. Fuller, Ph. D., Memphis, Tenn., E. H. McDonald, St. Paul, Minn., J. M. Nabrit, Ga, assistant secretaries; A. J. Stokes, D. D, Alabama, treasurer, C. H. Parrish, D. D., Louisville, Ky., statistical secretary; Prof. M. M. Rodgers, Dallas, Tex., auditor; T. J. Ewing, Nashville, Tenn., and W. J. Latham, Jackson, Miss., attorney.

Devotional exercises at the afternoon session were conducted by the Rev. J. B. Butler of Wichita, Ken., assisted by the Rev. C. C. Buford of Texas, and Rev. W. C. Brown of Florida.

The night session Thursday brought to the front the Rev. Dr. R. T. Pollard, president of Selma University, Selma, Ala., who delivered an excellent address on "The outlook of Foreign Mission Fields" Following the address came the annual missionary sermon by the Rev. R. D. Mayfield of Louisiana..

During the day's session came the report of the Rev. J. B. Green, D. D., field secretary of the convention. This report with several others, was in pamphlet form and met ready purchasers at the hands of delegates eager for all the important information obtainable on the work of the convtion. Another report received was that of the foreign mission board by Secretary L. G. Jordan. It told of the work in the West Indies, Jamaica and the Barbados, in the latter of which there have been over 500 persons converted to the Baptist faith through its work; in South America and in Africa. The educational work of the board was shown to have spread very widely during the past twelve months. In round figures the board showed that it has spent $307,000.00 in foreign missionaries during the years it has in this feature of church work.

The report of the Baptist Young People's Union by the Rev. Isaac of Nashville, Tenn., was given yesterday

morning. It showed this department of the work to have grown in large proportions during the past twelve months and that the young people are becoming more and more interested in this feature of the work.

Last night was given over to an address by Principal R. R. Moton of Tuskegee Institute. A packed house greeted the successor to the lamented Booker T. Washington and his address was inspiring. It was President Moton's first trip here after becoming head of the great industrial school at Tuskegee. After the lecture last night Principal Moton was tendered abanquet at the Savannah Home Association's rooms.

Yesterday afternoon a number of the delegates were taken on a boat ride around the harbor while others took in the excursion to Tybee island to view the Atlantic ocean.

The unveiling of the Lisle Memorial monument will be the principal feature of today's meetings. The exercises will take place this afternoon at 2 o'clock and will be concluded about 5 o'clock. The monument which will stand in front of the First Bryan Baptist church, is dedicated to George Lisle, the first Negro missionary to go from this country to foreign fields. The exercises will be very impressive and will be witnessed by a very large crowd.

The program of the convention for today, Saturday and Monday is as follows:

Saturday—Morning

9:00 a. m.—Devotions by Rev. S. M. Twine, Oklahoma, Rev. H. K. Hill, D. D., Florida, A. C. Copes, Arkansas.

9:30 a. m.—Reports and Consideration Committees' Reports.

11:00 a. m.—Announcement of State Vice-Presidents and members of the several boards and committees.

12: p. m.—Recess.

Evening

7:30 p. m.—Devotions by Rev. R. W. Littleton, Rev. H. D. Parker, Alabama.

8:00p .m.—Sermon by Rev. B. J. F. Westbrooks, D. D., Oklahoma, alternate, Rev. H. J. Moore.

9:30 p. m.—Collection and Benediction.

Sunday—Morning

9:30 a. m.J—Sunday school conducted by the Sunday School Board of the National Baptist Convention.

Devotions by Rev. J. H. Easton, D. D., Alabama, Rev. C. T. Stamps, D. D., Mississippi; Rev. T. B. Colbert, D. D., Mississippi.

Sermon by Rev. E. C. Morris, D. D. Arkansas, alternate, Rev. A. Wilbanks, D. D., District or Columbia.

Collection and benediction.

Afternoon

2:30 p. m.—Devotions by Rev. L. Dabney, D. D., West Virginia, Rev. A. R. Ross, Missouri; Rev. A. Gordon, Pennsylvania.

3:00 p. m.—Missionary Mass Meeting in the interest of Foreign Missions. Reports from South America, Rev. F. I. Bunthorn. Report from West Africa, Miss S. M. Taylor.

6:00 p. m.—B. Y. P. U. Mass Meeting.

Evening

7:15 p. m.—Devotions by Rev. J. Goins, D. D., Missouri; J. E. Prayer, D. D., West Va.; Rev. P. D. White, D. D., Mississippi.

Sermon, Rev. T. O. Fuller, D. D. Tennessee, alternate, Rev. R. J. Brown, D. D. Florida.

Collection and Benediction.

Monday Morning

9:30 a. m.—Devotions by Rev. J. H. Pearson, Iowa; Rev. W. J. Winston, D. D., Maryland; Rev. H. C. Crawford, New Jersey.

Report Women's Auxiliary.

Considering Amendments, etc.

11:00 a. m.—Voting on place on next meeting.

Recess.

Afternoon

2:30 p. m.—Devotions by Rev. W. Cosey, Mississippi; Rev. J. S. Sandifer, D. D., Arkansas, Rev. C. L. Butler, Pennsylvania.

Consideration of new business and report of the treasurer.

Recess.

Evening

7:15 p. m.—Devotions by Rev. Thos. Bellinger, D. D., Texas; Rev. Robt. T. Winn, Maryland; Rev. M. A. Tally, North Carolina.

Sermon by Rev. A. Barbour, D. D., alternate, Rev. Z. E. McGhee, Mississippi.

Adjournment.

AN AMERICAN NEGRO CATHOLIC BISHOP

2/19/16. The Kansas City Sun

(By Walter F. McEntire.)

The See of Panama is the oldest See on the American continent. The first church in the diocese was built in a temporary colony on the Atlantic side of the isthmus—Santa Maria de la Antiqura del Darien—early in the sixteenth century. The seat of the Bishopric, however, was soon changed to old Panama and no trace of the earlier settlement was left. The only thing remaining to mark the location of old Panama is the ruins of the tower of the church, sometimes called St. Augustine and sometimes St. Athanasius. The cathedral of the diocese at this time is located in the present (new) City of Panama and was built from the private purse of one of its bishops, and that man a Negro. This bishop was Rt. Rev. Francisco avier de Luna Victoria. One of the historians says that he was "the first bishop of Negro blood in America and probably of native birth to wear the mitre." So far as our investigations have led us, it appears that he was the first bishop of American birth, and we have yet to find a record of another Negro bishop in America.

His Father a Charcoal Burner.

The father of Bishop Luna Victoria was a freed Negro slave who pursued the avocation of a charcoal burner, making his charcoal near Boca de la Reo Graned and peddling it on his back in the streets of Panama, as one there may see Negroes still doing.

This freed slave lived for no other purpose than to rear and educate his son and offer him for the sacred ministry, and he saw his purpose accomplished. Luna Victoria was not only a man of virtue and learning, but a successful man of affairs as well.

We read in the records that the Episcopal See of Panama became vacant by the promotion of Bishop Juan de Sastaneda to the See of Cuzco, Peru, and it having been offered to and refused by several members of religious orders, "the mitre fell upon the head of the priest Francisco Javier de Luna Victoria, a Negro, native of the country, who had ascended in the degrees of the ecclesiastical hierarchy by his merits and his virtues. The news of his nomination caused such a disappointment among the members of the Chapter of the Cathedral, that one of them said: "Is Luna Victoria the Bishop of Panama? Then I must go cut wood in the mountains." Surely this worthy man was not moved to speak in this manner because Luna Victoria was a Negro, for there was no antipathy to Negroe sthen in the church in the South American country, as we shall later point out. Luna Victoria was well received and accepted by the people of Panama in those days when it was known as "a proud and wealthy city."

Transferred to Peru.

He took possession of the diocese on the 15th of August, 1751. "The new prelate furnished at his own expense the cathedral and enriched it with jewels and precious vestments, placed the bells on the towers, and was transferred to the See of Trujillo, Peru, in 1759." He continued to furnish the money until the building was completed on the 3d of December, 1760, "as may be read on the front of the same."

The See of Trujillo was established by Gregory XIII in 1577. The city was founded by Gonzalo Pizarro in 1535. Near the city lie the ruins of the Gran Chimu, known originally as Chan-Chan, being the title of the Indian sovereign who fell before the Incas—"one of the most stupendous monuments extant of departed civilization. From these ruins over $16,000,000 in gold were recovered by the Spaniards."

When Bishop Luna Victoria took charge of the diocese, Trujillo was a flourishing city of importance, and the church was the possessor of a cathedral and a number of other institutions, including "a college founded there earlier than 1621."

And here we may note that Peru has given to the church saints, the records of whose lives shine as the stars: Stfl Toribio, St. Francis Solano, St. Rose of Lima and Blessed Martin de Porras, a colored man.

And thus we discover again, as we have often done before, under a black skin, a pure soul, a kind heart and a brilliant mind, and we may be permitted to express that in our future historical rambles we may meet with this good bishop again and know him better.

How Could It Be?

Some people in this country, reading this article, still wonder how these "proud and wealthy cities" could and would accept a Negro bishop, but this will be made clear from the following statements drawn from histories of South American countries, written by non-Catholic authors who describe our church as "teaching a religion (sic) made up of the errors of Rome mixed with Negro and Indian superstitions."

In South American countries, race antagonisms or aloofness is non-existent. There the conqueror and the conquered, the master and the slave, the white, the black, and the brown man have always worshipped on a footing of equality, and it is no doubt largely to this equalizing policy of the church that the absence of race antagonism is due. There is just as much social inequality in South America as in any other country, but the dividing lines of the various ranks are drawn by wealth or poverty, by education or ignorance, by gentle or common breeding, as they are elsewhere—rarely, if ever, by color; the highest positions in the state and the professional community as well as in the church are occupied by men of other blood than that of those of pure European descent.

And what has been the moving cause to these conditions? The answer is easy. The church has always sternly refused to countenance racial or social distinctions within her doors.

God made all men in His image and likeness.

The soul is black or white just as it is made so by its possessor, and not b ythe color of the individual's skin.

Age HERALD Birmingham, Ala. 1 22 191

PROMINENT MEN TO SPEAK TO NEGROES IN CONFERENCE HERE

Dr. Taylor of New York and Other Well Known White Men on the Programme for Today

Dr. James Taylor of New York, secretary of foreign evangelism, board of foreign missions of the Methodist Episcopal church, will open the world's service convention here at the Colored Methodist Episcopal church, corner Fifteenth street and Sixth avenue, at 11 o'clock this morning.

Among the many attractive features which the world's service convention will bring to Birmingham, will be a brilliant series of lectures given by Dr. Taylor. These lectures are artistically illustrated and the first exhibition of these views will be given at the Bijou theatre at 2:30 o'clock this afternoon.

Other prominent white men of the south, north and east will deliver special addresses. Dr. Taylor is a southern man, a Tennesseean by birth and education. He is an orator of marvelous ability, and a preacher of wonderful magnetism and power.

He will discuss "America's Hope," this morning. These meetings are being held for the uplift of the colored people and to inspire them along the line of higher moral ethics. The exhibits of the convention will be seen in the basement of the Sixteenth Street Baptist church, corner Sixteenth street and Sixth avenue. The evening services for Monday and Tuesday night will be at the Metropolitan A. M. E. Zion church, corner Fourth avenue and Sixteenth street. Bishop A. P. Camphor, newly elected bishop and for a long time a citizen of Birmingham, together with Dr. Sherrell of Cincinnati, are the two colored men associated with the national headquarters, directing the affairs at this point. Similar meetings will be held in Atlanta, Jackson, Miss., New Orleans, and Jacksonville, Fla.

Church – 1916

BIBLE INSTITUTE CLOSED LAST SUNDAY

Nashville Globe

VERY SUCCESSFUL MEETING HELD

7/19/16

Rev. Moss a Most Excellent Instructor--Instructive Lectures Each Afternoon.

After about one week of constant study in the Holy Book, Rev. Mr. Moss, the district superintendent of the work of the Christian church, closed a successful institute at Lea Avenue Christian Church last Sunday afternoon with a big mass meeting. During the week there had been conducted at the church this institution and teacher-training course, at which special talks were made in the afternoon and evening to the teachers and Bible students that came there to take advantage of these lectures. The mass meeting last Sunday which was largely attended, proved to be one of the helpful religious meetings that has been held during the sessions. It was held in the Sunday school room of the church. The teachers and pupils were there with pencil and paper in hand and the Rev. Mr. Moss had made excellent use of the blackboard. His outline of the work of the teacher in the school and the forceful lecture he delivered left an imprint on the minds of the teachers with regard to their whole duty in the Sunday school world. The principal address of the evening was made by the Rev. Mr. Moss, at the conclusion of which Rev. Preston Taylor introduced the secretary of the Sunday School Congress, Rev. Henry A. Boyd, who spoke on the Congress movement and what it hoped to accomplish at the Vicksburg, Miss., session. Rev. R. H. Boyd closed the meeting with a fervent prayer. A photographer made a picture of the training class that had been in attendance at the institute, at which the following subjects were discussed under their various sub-heads:

I. The Standard of Efficiency.
  (1) Review of Front Rank School.
  (2) What the Church Owes the Child.
  (3) The Graded School.
  (4) The Organized Classes, Secondary and Adult Division.
  (5) Problems of Attendance.
  (6) The Sunday School Serving a Community.

II. Our Elementary Division.
  (1) Worship and Fellowship of the Child.
  (2) A Child's Knowledge of the Bible.

III. Pedagogy.
  (1) The Teacher's Preparation.
  (2) The Teacher's Tools.
  (3) The Teacher's Responsibility to the Church.

IV. Missions.

GOOD REPORT OF THE FINANCIAL SECRETARY

CHURCH'S FINANCES IN HEALTHY CONDITION.

Christian Recorder

Prof. J. R. Hawkins, Financial Secretary, Makes Splendid Report Before Council of Bishops at Nashville, Tenn. — Nearly $1,000,000 "Dollar Money" Reported Through His Office for the Quadrennium, 1912-16.

2/17/16.

(Special Communication)

The Council unanimously passed resolutions of commendation for the faithful performance of duty, etc.

The summary of the report is as follows:

Total amount of Dollar Money for 1915 ..... $215,862.42

Total aomunt of Dollar Money for the Quadrennium, 1912-1916 ..... 850,044.73

Increase over last year.... 9,771.25

Increase over last Quadrennium 59,285.23

This fund has been distributed as follows:

8 per cent. to Missionary Department $68,004.57

The 8 per cent. to the Missionary Department is sub-divided and distributed so as to help open new mission fields, carry on our mission work and maintain our several missionaries throughout the Connection with the special direction that one-half of this fund is to be applied to the work in foreign mission fields and the other one-half to home mission work.

8 per cent. to Church Extension Department $68,003.57

The 8 per cent. to the Church Extension Department is sub-divided into several parts so as to make loans and appropriations to help needy churches and to extend the church work in each and all of the Districts throughout the world.

8 per cent. to Educational Department $68,003.57

As a supplement to the regular Educational Fund the 8 per cent. to the Department of Education is sub-divided and distributed so as to maintain our twenty-four church schools, employing 210 teachers, with an enrollment of over 5,000 pupils.

36 per cent. to Local Annual Conferences $306,016.01

The 36 per cent. to each Annual Conference is appropriated at and by each Conference in meeting the expenses of said Conference and providing an allowance for Superannuated Ministers, Widows and Orphans of deceased Ministers, for Ministers serving mission points, and granting contributions for various charitable objects.

40 per cent. to Pay-Roll of Bishops, General Officers, Widows, Orphans, etc., and General Expenses of the Church $340,017.89

The 40 per cent. to the Financial Department is sub-divided into 120 different parts and applied so as to cover the salary of Bishops, General Officers, Allowance for Widows and Orphans of deceased Bishops, the general expenses of all meetings of the Bishops in Council, expenses of all special committees representing the Connection in any and all capacities, special appropriation to our schools and colleges, and for all emergency claims of a general nature, not otherwise provided for.

Making a total receipt of $850,044.73

The official list of delegates for the Centennial General Conference which meets at Philadelphia, Pa., May 3, 1916, has been filed with the Secretary, Hawkins, and a special Sustentation Fund of $12,000.00 has been deposited to pay for the board of the delegates.

When Prof. Hawkins was elected to this office in 1912 he gave out as the slogan for the Quadrennium "One Million Members and One Million Dollars of Dollar Money for the Quadrennium."

The Bishop, Presiding Elders, pastors and members took up the cry and with united efforts have made it possible for the Secretary to give to the Church this splendid report.

PROF. JOHN R. HAWKINS

EVENING GLOBE

New York City

OCT 1 6 1916

DEBATE ESTABLISHING OF RACIAL EPISCOPATE

ST. LOUIS, Oct. 16.—Debate on a proposal to establish a racial episcopate was on the calendar to-day in the House of Deputies, the lower body of the Protestant Episcopal convention, in session here. It is proposed to amend the church constitution to authorize the creation of dioceses of Negro churches, presided over by a Negro bishop, and the removal of Negro parishes from the supervision of the present white diocesan heads.

The question, one of the most important to come before the convention, has been discussed for a decade. Six years ago it resulted in the passage of an amendment permitting the election of Negro suffragan bishops in the various dioceses. Church leaders admit a wide difference of opinion. It is argued that the creation of Negro dioceses would make more sharp the line of cleavage between the races, while, on the other hand, it is asserted that such action would enable the Negro to keep more easily his racial identity. That the present law is not effectual is evinced, it is asserted, by the fact that in the six years since the last amendment no Negro suffragan bishops have been chosen.

Announcement was made that the house of bishops, the upper body, will meet with the house of deputies late to-day to consider a pension plan for clergymen. An effort is now being made in the church to raise $5,000,000 as a pension reserve fund. Francis Lynde Stetson, a layman of New York, will preside.

Speaking in the social service forum in connection with the convention to-day, the Rev. George Craig Stewart of Evanston, Ill., told of the field for social service in a suburban parish and urged the clergymen to devote more attention to this phase of their work.

A. M. E. CHURCHMEN TELL OF CONDITIONS

Christian Recorder

REPORT OF COMMITTEE ON NEGRO CHURCHES STIRS FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

12-14-16

By Rev. R. C. Ransom, D. D.

The Federal Council of the Churches of Christ in America is composed of thirty distinct religious denominations. Its constituent bodies contain 103,018 ministers, 138,870 churches, and 17,436,650 communicants. The four great bodies commonly classed as Negroes, or colored churches, are represented in the Federal Council by the A. M. E. Church, A. M. E. Zion Church, the Colored A. M. E. Church and the National Baptist Convention. The third quadrennial meeting of the Federal Council of the Churches of Christ in America held its sessions in the Second Baptist Church, St. Louis, Mo., December 6-11. This church is a magnificent piece of architecture, built after the style of the Italian Renaissance, with a tower rising from its inner court like the Campanile of St. Marks in Venice. The ripest scholarship, the best heart and the spirits most consecrated to active service in the work of social redemption in the Protestant churches of the United States, were represented in this body. While many notable addresses were delivered by famous and well known men, almost the whole program consisted in the consideration of reports prepared and presented by commissions and committees.

The Commissions

The commissions are (1) Commission on Evangelism, (2) On Federated Movements, (3) On Christian Education, (4) On Temperance, (5) On Country Life, (6) On the Church and Social Service, (7) On Peace and Arbitration, (8) Relations with Japan, (10) Home Missions, (11) Foreign Missions, (12) State and Local Federations, (13) Family Life, (14) Sunday Observance, (15) and a Committee on Negro Churches.

It was the report of the committee on Negro churches which evoked the most stirring interest and spirited debate that marked any subject which came up in the deliberations of the Council. Bishop Wilbur P. Thirkield was chairman of the committee which prepared this report. Rev. J. W. Gilbert, (C. M. E. Church), Bishop C. T. Shaffer (A. M. E. Church), Dr. E. C. Morris (Presi-

dent National Baptist Convention), and Bishop L. W. Kyles (A. M. E. Zion Church), were programmed to open the discussion. Each of them responded. Bishop Kyles admirably phrased his strong and vigorous address; Bishop Shaffer's forceful address scored heavily, and for the first time lifted the council out of the unruffled routine along which it had been proceeding. He said in part:

"I am profoundly impressed with the excellence and comprehensiveness of the reports. The committee has not only dreamed dreams, but it has evidently seen visions. As seen in the declaration of principles aims and methods as follows:

"This inter-racial committee earnestly desires to be helpful to the American Negro in his racial and inter-racial relations to society, to education, to morals and religion; believing that this is manifestly our immediate duty in the interest of the higher religious life of the American people."

This committee has discovered right here in America at our very doors quite ten or eleven millions of people. American citizens, people this side of the sea, whose crying needs constitute a real challenge to the best brain, heart and life of this great body of Christians, yea, and to Christianity itself, for help and relief, relief from conditions and handicaps which might discourage the strongest hearts."

But if Bishop Shaffer's address arrested and stirred the interest of the Council, its blood was made to tingle in the midst of a situation which was very tense when the discussion was thrown open to the house, and Prof. J. R. Hawkins took the floor. What happened may be best told here by inserting what the St. Louis Globe-Democrat of December 8th, printed under deep headlines on the front page:

"More violent expressions were uttered by a Negro layman, J. R. Hawkins, of Washington, D. C., Financial Secretary of the A. M. E. Church. He declared that members of his race were leaving the South by hundreds of thousands. If you travel on the train you will see them. They sit with bated breath; they are afraid to tell you why. Conditions have become intolerable. The whole problem rests with the white men who have control of the government and the railroads and municipalities. If you want to settle it right, go back to your homes and confer with a few Negroes, who will tell you the truth, if it be guaranteed that they wont be run away from their homes. They love their homes, but life is not worth the living there."

This speaker referred his hearers to paragraphs in the report where it was stated that: "degradation is not an inherent racial defect, but the joint product of ignorance and neglect. The same things poison human life, the same things build it up, whatever the color of the tabernacle in which it lives. The social creed of the Federal Council is as applicable to Southern Negroes as to Northern immigrants: 'Equal rights and complete justice for all men in all relations of life, the protection of family, the fullest possible development of every child, the safe-guarding of women, the abatement and prevention of poverty, protection from the wastes of the liquor traffic, the conservation of health'"

It should be stated here that among the provocative causes of the discussion was the paragraph which follows and which was contained in the report presented by Bishop Thirkield and his committee:

"There is also among the Negroes an increasing distrust of the white race, and a growing contempt for its religion and its sense of justice—feelings which are breeding a new spirit of antagonism and aggression. And through all this tangle of suspicion and hatred, in this professedly Christian land, mob violence stalks unpunished, deepening the Negro's distrust, and inflaming the worst of the lawless whites."

The most dramatic scene that was enacted during the entire session of the Council occurred on Friday afternoon and came as a climax to the debates which had preceded it. The St. Louis Republic reports it as follows:

"The Federal Council again became quite disturbed through a dramatic debate on the race question. The air was tense at times, when white and Negro members argued back and forth over conditions in the Southland. Several times efforts were made to head off the debate. It arose over the question whether or not the word "Negro" should be used instead of "Colored" in designating the name of a certain committee interested in the study of the colored churches of America. It was proposed to use the word "Negro."

This became the signal for the remarkable debate. The debate went far afield. The whole question of the relations between Negroes and the whites in the South was flung into the air. Rev. Dr. W. D. Bradfield of Dallas, Texas, noted Methodist minister, said, that while lynching was indefensible, yet its provocation was great.

Up sprang Rev. R. C. Ransom of the African Methodist Church and challenged Dr. Bradfield's statement. Efforts by parliamentary devices to cut off the debate failed, until the Negro minister had his say. He shocked his white hearers when he described, in detail, the slaughter of Negroes for various reasons. He said:

"Here you gentlemen are telling us that the European war is the chief challenge to American Christianity, when 250,000 Negroes are fleeing northward, some of them for their very lives. Is not that the real challenge to Christianity?"

It should not be inferred from the foregoing that the Federal Council of the Churches of Christ in America recognizes any distinction of color or of race. It does not. It represents the organization of American Protestant Christianity to establish the Kingdom of God by realizing peace on earth and good will among men.

The roster of Negro delegates to the Council was: A. M. E. Church—Bishops C. T. Shaffer, L. J. Coppin, C. S. Smith, H. B. Parks; Prof. J. R. Hawkins, Drs. J. W. Rankin, R. C. Ransom, C. M. Tanner, J. E. Beard, J. Q. Johnson, S. A. Williams, S. P. Felder, A. J. Wilson; M. E. Church—Dr. B. F. Abbot and R. E. Jones; A. M. E. Zion Church—Bishops G. C. Clement, G. L. Blackwell and L. W. Kyles, Drs. J. E. Mason, B. G. Ahan, S. D. Davis and Prof. J. W. Martin; C. M. E. Church—Bishop C. H. Phillips, Drs. J. A. Hamlett, J. W. Gilbert, M. I. Warfield, N. L. Smith, and Prof. J. F. Lane; National Baptist Convention—Drs. E. C. Morris, M. Owens, J. D. Herben, W. O. Davis, C. H. Parish, I. A. Thomas, W. H. Jernigan, H. W. Holloway, Z. E. McGee, R. W. Guy, J. E. Stevens, S. A. Moseley, F. A. Cartwright, J. F. Caston, J. R. Bennett, H. H. Harris, J. H. Henderson, George McNeal, M. W. Gilbert, C. T. Walker, J. H. C. Henry, and A. M. Johnson.

Bishop H. B. Parks was early on the scene and with his usual foresight and thoroughness had all of the details for the comfort and convenience of delegates completely in hand. In this he had the co-operation of Drs. W. H. Peck and W. B. Johnson, newly appointed pastor of St. Paul's Church. The Council adjourned with fervent devotions, many cherishing the thought that a new day of God had dawned for American Christianity.

BISHOP W. H. HEARD, D. D.,
Who finished his Mississippi Conferences last week, going ahead of last year's dollar money report by $2,500.

EX-OFFICIAL FIGHTS FOR JUSTIFICATION

Former Financial Secretary of Zion Connection Exonerated by Expert Auditors.

CLAIMS THE CHURCH OWES HIM

The New York Age 3/9/16.

Letter from Firm of Auditors and Accountants Tells the Rev. Jackson that He had Accounted for all Moneys and that there was a Balance Due Him from Church—Bishops Make Official Announcement.

Special to THE NEW YORK AGE.

Birmingham, Ala.—Notwithstanding that the official announcement is made by the Board of Bishops of the A. M. E. Zion Connection that the former financial secretary, the Rev. J. S. Jackson, was short in his accounts to the amount of $9,112, which amount he was unable to pay, and was removed from office, the deposed secretary is making an effort to show that his skirts are clear and that instead of being short in his accounts the Connection is really in debt to him.

Under date of February 28, the Rev. Mr. Jackson was furnished a letter by the firm of Lehmann & McIntosh, auditors, accountants and appraiseers, which declares that an investigation of the accounts of the former secretary from May, 1912, to December 31, 1915, showed that the total amount of money received by him had been accounted for and that there is a balance due him from the Connection, as shown at the close of business on December 31. The letter is as follows:

Birmignham, Ala., Feb. 28, 1916.

Dr. J. S. Jackson,
Financial Secretary A. M. E. Z. Church,
City.

Dear Sir:

We have brought to a conclusion the investigation of your accounts as Financial Secretary of the A. M. E. Zion Church, from May, 1912, to December 31, 1915. We find that the total amount of money received by you has been accounted for, and there is a balance due you from the Church at the close of business December 31, 1915. We have prepared exhibits and reports verifying the statement of your account, and will turn same over to you on request. Yours truly,

(Signed) LEHMANN & MCINTOSH,
Auditors and Accountants.

Bishop's Official Announcement.

In the current issue of *The Star of Zion*, the official organ of the A. M. E. Church, appears an "Official Announcement," signed by the bishops, in which the amount of the alleged deficit is given, and the statement also made that the bondsmen had been called upon to make good for the shortage. The announcement says concerning the action taken:

To the Ministers and Members of the A. M. E. Zion Church in America and Africa.

Greeting:

At the recent session of the Board of Bishops which was held in Montgomery, Ala., Jan. 12-15, 1916, the report of the Financial Secretary, Rev. J. S. Jackson, was read in which he accounted for his receipts and disbursements of General Claims for six months past, and for the whole year. It shows a balance due the Church of over ($9,112.00) nine thousand, one hundred and twelve dollars. This the secretary was unable to pay and confessed he could not raise more than two thousand or three thousand dollars of the said amount even if he were allowed until February 1st. Though deeply sympathizing with our unfortunate brother and his family in the predicament into which he had fallen, the Board could see no other way to pursue than to obey the dictates of law, justice and equity. A motion prevailed, which was adopted unanimously, that his bondsmen be called upon to make up the deficiency.

The Secretary of the Board of Bishops, Alexander Walters, was instructed to notify the bonding company. Rev. J. S. Jackson was removed from office and Mr. John C. Dancy appointed as Acting Financial Secretary to fill out the unexpired term of the former Financial Secretary.

It was also voted that the office of the Financial Secretary be removed from Birmingham to Philadelphia, Pa. Henceforth all the general claims must be sent to John C. Dancy, 420 South Eleventh Street, Philadelphia, Pa.

* * * * * *

With much affection and esteem we subscribe ourselves as your Chief Pastors:

J. W. HOOD,
C. R. HARRIS,
ALEXANDER WALTERS,
G. W. CLINTON,
J. W. ALSTORK,
J. S. CALDWELL,
G. L. BLACKWELL,
A. J. WARNER.

Church - 1916

The Constitutional Two-Thirds Vote and Bishops For Races and Languages

Southwestern Christian Advocate 6/22/16

One of the most important committees of the General Conference is the Committee of Judiciary. It is one of the smallest committees, there being only nineteen members, one from each of the fifteen General Conference districts and four at large. To this Committee is referred all questions of law, interpretations of the Constitution and all rulings of the Bishops. The Judiciary Committee has not final authority and can pass upon only what is referred to it by the General Conference, and must report to the General Conference all of its findings. It is very seldom, however, that the recommendations or the findings of the Judiciary Committee are overturned. The Chairman of the Judiciary Committee for the last two General Conferences has been Judge Henry Wade Rogers, who is at present a Federal Judge in the State of New York, having formerly been Dean of the Law School of Yale University. He is a man of rare ability, thinks clearly, speaks without waste of words, always has judicial poise and beyond all doubt had the full confidence of the General Confidence. Some have said that he was the most influential man in the General Conference. Certainly his word was almost law when law was being discussed.

One of the most important reports of the Committee of Judiciary was the report number 20, which was an interpretation as to whether the passage of a proposition for a change in the Constitution by the General Conference required a vote of two-thirds of the entire membership of the General Conference or a vote of two-thirds of those present and voting, provided a quorum was present.

It will be recalled that at the General Conference of 1912 a Constitutional proposition of two items was submitted to the General Conference, which on receiving the constitutional two-thirds vote was to have been submitted to the Annual and Lay Conferences for action. The proposition related to the providing for the election of Bishops for Races and Languages and to make such Bishops eligible to the presidency of the General Conference. The first item received a vote of 520 for with 45 against. The second item received a vote of 430 for with 112 against. Dr. Edgar Blake raised the point that the proposition did not receive the required two-thirds of the General Conference. The statement was not challenged and when the Journal of the General Conference was issued the Secretary inserted a parenthetical statement that two-thirds of the General Conference was 538. The Bishops claimed they had no right to send this proposition down to the Annual and Lay Conferences because it did not receive the required two-thirds constitutional vote.

The report number 20 of the Committee of Judiciary of the General Conference of 1916 had reference to determining what a two-third vote of the General Conference is. The question hinges around whether a two-third vote of the General Conference is two-thirds of the entire membership or two-thirds of the General Conference provided a quorum is present. It will be recalled that the Southwestern Christian Advocate very early after the General Conference of 1912 held that the proposition referred to passed by the two-third constitutional vote; that the constitutional two-third was not two-thirds of the entire membership, but two-thirds of the General Conference in session and the Conference is always in session when there is a legal quorum, which is two-thirds of the entire membership.

Those who held that the two-third constitutional law required two-thirds of the entire membership based largely their contention upon the fact that the paragraph 47 of the Constitution specifically states that there shall be two-thirds of the Lay and Annual Conference present and voting, but "present and voting" is omitted with reference to the vote of the General Conference. On this point the Committee of Judiciary states:

"The change of phraseology certainly has significance and the words used must be taken into consideration in arriving at the true meaning. When a constitution or a statute requires an officer to be chosen or a question decided by a majority of the votes this does not mean that the result shall be determined by a majority of those entitled to vote, but only that it is necessary to obtain a majority of those present and voting. All qualified voters who are absent, and those who are present but who do not vote, are presumed to assent to the will of those who actually vote, unless the law otherwise declares. The same principle is applied to the requirement of a two-thirds vote. Any other rule would be productive of the greatest inconvenience, and ought not to be adopted unless a contrary intention is clearly expressed."

It was also claimed that Church law is different to that of the State and that the same method of interpretation would not control. On this point the Committee of Judiciary states:

"A similar interpretation is placed by State Legislatures upon like clauses in State Constitutions. So a similar construction has been given by the courts to like words in legislative acts.

"The General Conference should follow these precedents unless there is controlling reason why that cannot be done."

The report also held that the Annual and Lay Electoral Conferences are indefinite bodies; that is, bodies that have no definite quorum; that such bodies may meet for business if there are more than two present, no matter how small a proportion they may be of the whole number entitled to be present.

This report of the Committee on Judiciary was approved by an overwhelming vote of the General Conference. What is also of significance is a proposition to submit to the Lay and Annual Conference a change in the Constitution that would make clear that a two-thirds vote of the entire membership of the General Conference should be required for a constitutional change was defeated. This proposition, which was duly submitted, was supported by Dr. E. G. Richardson of New York and was opposed by Dr. D. G. Downey and Dr. J. I. Bartholomew. Dr. Downey in opposing such a proposition said:

"I hold that when we have a quorum in the General Conference which is fixed at two-thirds, and you must have two-thirds of a General Conference present, that you have a sufficient safeguard, and all that is essential. It ought not be made too difficult to amend the Constitution. Our Church ought to be a progressive body, and it ought to be susceptible of responding quickly and easily to the human note, and to the new developments in the new day, and I think we ought to go very slowly before we tie our hands, and insist that it shall require a two-thirds vote of the entire General Conference before we can pass any constitu-

tional amendments."

Dr. Bartholomew was also opposed to the proposition and gave the following statement: "I call your attention to the fact that you place tremendous power in the hands of a very small number of the General Conference, under certain circumstances. Suppose we only have three-quarters of the members left. Suppose that two-thirds of all the members voted for an amendment, and a little fraction between two-thirds and three-quarters voted the other way. It would be dead; while the probabilities would be that if the other members were present, the majority of them ould have voted with the two-thirds."

This motion to send down the proposition providing a change in the Constitution so that it would state clearly that two-thirds of the entire membership of the General Conference was necessary for constitutional action was defeated by a very large vote and the decision of the Committee on Judiciary was approved by almost a unanimous vote, so that it is very clear that the General Conference, which is the supreme judicial body of the Church, and from which there is no appeal, interprets the two-thirds vote of the General Conference to mean two-thirds of the General Conference when regularly in session. So that with this interpretation the proposition for Bishops for Races and Languages and the presidency of such Bishops in the General Conference passed the General Conference of 1912 by a two-thirds vote.

There is also a paragraph of the report of number 20 to which we desire to call attention. It is as follows:

"In the General Conference of 1912 the vote on the amendment proposed authorizing the election of a Bishop or Bishops for work among particular Races and Languages was announced as 520 ayes and 45 nays and therefore adopted by the General Conference. This statement was challenged by a member, who declared it had not passed the Conference by a constitutional vote, as it had not received the two-thirds vote of the entire membership of the body. His statement was not contradicted by the Conference. It is therefore urged by some that the question cannot be contradicted now, and that his remark being unchallenged at the time settled the constitutional principle in accordance with his statement. It is surely unnecessary to say that constitutional principles cannot be settled anywhere in any such manner."

It is clear that the proposition passed the General Conference of 1912 and that they were never submitted and the order of the General Conference of 1912 was not carried out. We believe, therefore, that the Board of Bishops will feel constrained to carry out the order of the General Conference even at this late day and the propositions should be duly submitted to the fall and spring Conference preceding the next General Conference The paragraph just quoted seems to make this contention clear. If it is stated that the order of the General Conference of 1912 was passed for the Annual and Lay Conferences of 1915 and 1916 on the other hand it can be stated that the General Conference passed the proposition by a two-thirds vote and its instruction so far has not been heeded. We must find some way out of his dilemma.

THE BISHOPS' COUNCIL

(By Bishop John Hurst, Secretary.)

Christian Recorder

7/20/16

The session of the Council of Bishops, June 14 to 16, was taken up largely with the consideration and disposal of matters referred to it by the General Conference. Some of them being altogether new and of a nature not to be passed upon in a casual way, but set up in a definite and intelligent form, they were referred to committees for study. Definite action will be taken at the next session of the council. The Temperance Society of the A. M. E. Church ordered to be organized comes in this class. It could not be set up without a constitution. This work has been assigned to Bishops Parks, Johnson and Ross. This committee will likewise pass upon all communications addressed to the council relative to the organization of the society and make such recommendations to the council as may tend to make the organization effective and strong. Similar action was taken in reference to the Laymen's Forward Missionary Movement and the proposition for the publication of the Year Book.

The council granted the joint request of the W. P. M. M. S. and the W. H. and F. M. S. to the effect that 50 per cent. allotted to foreign missions remain with the societies to be disbursesd in harmony with the general secretary of Missions and the Missionary Board and the 50 per cent. to be turned over to the annual conference.

The council having been apprised of the widespread dissatisfaction existing among the sisters of the W. P. M. M. S., due to the failure to alternate between the two organizations the chief duties of managenent of the Woman's Missionary Recorder, addressed to them words of sympathy and exhorted them to submission to an act, supposed to be of the General Conference.

The council received Dr. Daniel Murray, author of the Encyclopaedia of the Negro Race, also Dr. Galloway, of the I. & N. Board of Wilberforce University. Mr. Murray spoke of the extensive and arduous labors spent in the preparation of what he styled "an armory where arms in defense of the race" were gathered. He stated that the race should have whatever benefit was to come from its publication. He proposed that the proceeds from the sale of this work be dedicated to the cause of education and suggested that a Board of Publication be appointed by the council to cooperate with him in the issuance of the work. Bishops Connor, Flipper, Jones, and Mr. Ira T. Bryant were appointed to cooperate with Mr. Murray as a Board of Publication.

The council authorized the committee appointed to memoralize the Congress of the United States to pass laws prohibiting lynching and stopping discriminations against the Negro in public service, to invite representative persons from sister denominations and civic organizations throughout the country who may choose to join in such a movement so as to make this effort effective.

Council appointed the following-named committee to represent the A. M. E. Church at the Third Quadrennial Meeting of the Federal Council of the Churches of Christ to be held in St. Louis, Mo., December 6. Bishops H. B. Parks, C. S. Smith, J. M. Conner, L. J. Coppin, C. T. Shaffer and Rev. S. A. Williams. This committee is to cooperate likewise with the Federal Council in the Quadri-Centennial of the Protestant Reformation.

A communication was received from the Church Extension Department, calling the attention of council to the Organic Law governing that institution and specifying the manner of organizing the Church Extension Board was received as information.

A memorial from Sierra Leone Annual Conference received by council was referred with recommendations to the Missionary, Financial and Church Extension Departments, also memorial from Visitor's Chapel, Hot Springs, Ark., and Bethel A. M. E. Church, Austin, Tex. All requests made by general officers respecting aids for their respective departments and changes in their manner of operation were referred to their respective Boards of Managers, said boards having been organized and published in the Church organs.

Conucil adjourned to meet February, 1917, in Visitor's Chapel, Hot Springs, Ark.

JOHN HURST,
Secretary Bishops' Council.

On the 7th instant the special permanent committee for the colored denominations appointed under the authority of the Executive Committee of the Federal Council of the Churches of Christ in America met in the Woodward Building, Washington, D. C., to arrange for a report to the quadrennial meeting of the Council to be held in St. Louis, December next, on the present needs of the colored people, religiously, morally, educationally, and socially. After a free discussion of the work for which we met, a sub-committee was appointed to prepare a report subject to the approval of the general committee for the quadrennial meeting of the Council in December. Dr. R. R. Wright, Jr., Editor of the Christian Recorder, of Philadelphia, and myself were the only colored members of the committee present.

RECORD

Philadelphia, Pa.

SEP 24 1916

NEGROES WANT A BISHOP

Protestant Episcopal Convention to Take Up Matter This Week.

Final arrangements were made yesterday for the thirty-second annual convention of Church Workers in the Protestant Episcopal Church Among Negroes to meet in St. Michael's and All-Angels' Church, Forty-third and Wallace streets, beginning Tuesday, September 26, continuing three days. Archdeacon Henry L. Phillips will preside over the convention, which will be composed of more than 150 delegates from all parts of the country. The annual sermon will be delivered by Rev. Hutchins C. Bishop, of New York city.

This is regarded as one of the most important gatherings of negro Episcopalians ever held, as there is a matter of great importance to be considered, that of the recommendation of the election of a negro bishop at the forthcoming general convention of the Protestant Episcopal Church, which convenes in St. Louis, Mo., October 11. If the legislation which is proposed is adopted a colored priest will be elected by the House of Bishops as bishop of such district as will have its own convention and the delegates will be members of the general convention, its bishop having a seat and full privileges in the House of Bishops.

The strength of the negro Episcopal church consists of 198 churches, with 19,998 members, 250 priests and up till a few weeks ago one Suffragan Bishop, the late Bishop William Ferguson, of Siberia, Africa. The officers of the convention are: President, Rev. H. B. Delaney, of North Carolina; vice president, Rev. W. B. McClane, Massachusetts; corresponding secretary, Rev. G. F. Bragg, Maryland; treasurer, Rev. H. C. Nicholson, Philadelphia.

Church - 1916

SOUTH SIDE BUSINESS MEN SEE BRIGHT OUTLOOK FOR 1916

Nineteen hundred and fifteen will pass into history as an unusual year—a year of big business. During the early months of the year business was not good. Nearly everybody was pessimistic. The weather was bad, and a general gloominess prevailed. Business men on the South Side had hope—the wheels of commerce began to revolve, business became good, healthy conditions restored, the fog of doubt lifted.

The successful business men got in the game of advertising. They used the printers' ink in a bigger, better and broader way—results were accomplished; hence there is not a business man on State street who will not say that the year 1915, especially the latter part, was not a howling success. With the newspaper ads, the competent salesmen at the various stores were causes for unprecedented growth.

Predictions for 1916.

The predictions for 1916 for business among the South Side business people are very illuminating. A reporter for The Chicago Defender made a personal call upon many of the business men the first of the week and was greatly surprised to find everyone had no doubt that 1916 would be the biggest year in business in the history of this country. The newspapers will be the largest gainers in volume of advertising during the coming year. They are raising the standards and giving better service and co-operation to the advertiser and consumer. Hence they are being rewarded by the receipt of bigger and better patronage from the advertiser. Newspaper advertising is by far the most effective, as well as the most inexpensive, form of silent salesmanship.

Ruttenberg's Improvements.

One of the biggest improvements of the year will be that of F. Ruttenberg, 3534 South State street. He is the man that started with a small store a few years ago, and now he has one of the biggest bargain stores this side of the loop. He knew he was in the district where his trade would come from members of the race. He immediately employed race women. The effect was marvelous. Such progress has been made at this store that during the early part of the year more improvements will be made and he will do some more big things for race women. Talking with a Defender reporter, he said: "The year of 1915 has been a glorious year for us, but we hope to do the biggest business in 1916 in the history of my experience. I have some great big plans on foot, and when they are completed I shall be in a position to employ eight or ten more girls of the race. I am very proud of the patronage given me and will always hire the same class of girls. I am glad to see The Defender taking such an interest in the South Side business houses, and I believe the business men will support this paper." It is a well-known fact Mr. Ruttenberg employs several girls of our race.

Banker Binga Interviewed.

Mr. Binga, the banker, who has been in the real estate business for fourteen years and has mastered the business, seldom talks for publication. When seen at the bank on Tuesday he said: "The banking and real estate business was very good in 1915. With every apparent advantage, we look forward to a successful year. Let us tighten the lines of unity and fellowship." Mr. Binga's payroll for employes is very large.

Mr. Anthony Overton Talks.

Mr. Anthony Overton of the Hygienic Manufacturing Company, 5200 South Wabash avenue, said: "Had it not been for the unsettled conditions of business affairs, last year would have been the biggest year in our business. At that, we did 17 per cent more business than the previous year. There was a big growth here and all over the country. Our agents caught the spirit and things went booming. Last November was a banner month, doing $1,500 more than any previous month. We are going to make a special effort this year to increase our business, and we expect to use The Chicago Defender, a paper that reaches the people in all sections."

Race Men Employed.

One of the most noticeable incidents of the year on the South Side is the number of stores of various kinds that are patronized by our people giving employment to the race. There is not a grocery store, cafe, buffet, tailor shop, dry goods store, five and ten-cent store or drug store that is doing any kind of business at all that does not have one or more men or women of the race on the payroll. These places are too numerous to mention.

Our Girls Intelligent.

A noticeable observation by The Defender reporter is that the stores on the South Side that employ young race women are being liberally patronized. The young race girls are well educated, have finished high schools and possess a deal of intelligence. They study the art of salesmanship, are polite, courteous, and appreciate the positions they hold. They are always on time and willing, if necessary, to work overtime. This high grade of intelligent service is helping the employer. Instead of people spending car fare to go to the "loop," they go to the stores that give our young women employment. Ofttimes at night, when a dressmaker runs out of material, she can be seen in one of these South Side stores at night making purchases. It can be seen readily that our girls are far above the average white girl clerks sent out to the South Side. They are a class that never go through high school, and training limited. Were it the opposite, they would have bigger places in the "loop."

Laurence Hurd's Views.

Laurence Hurd is a newsdealer and gets all over the South Side Friday, Saturday and Sunday. He says: "I have never witnessed such a growth in newspaper reading among our people as during the past year. The people want to know the news, and The Defender has supplied their wants." Mr. Hurd has his stand at the Panama Buffet corner, 35th and State streets. I. Levin and I. Shorr are proprietors. They give employment to some eighteen or twenty people. They say business was good last season, and 1916 will find it bigger and better for them. Dr. H. W. Gaines who has made extensive improvements in his business, says that if it keeps up in 1916 as 1915 he will have to have an assistant dentist. Although the Sunday closing has affected most cafes, Henry T. Jones, 3445 State, is not discouraged. He believes 1916 will be a hummer for him.

Royal Life Ins. Co.

It is remarkable to notice the hopeful and encouraging outlook all business men have for 1916. Mr. Frank Gillespie, superintendent of the Royal Insurance Company, says his company is a life saver for the race. "Why, look at the men we are employing," said he to a Defender reporter. "We mean business and are doing business," said Mr. Gillespie, as he showed the reporter through their new quarters at 39th and State streets.

Dr. Usselman on Top.

Dr. Louie Usselman, 3850 State street, the jeweler and optician, race benefactor, has been on top in business for a number of years. He says "1915 was very prosperous, especially in the latter part, and 1916 ought to be bigger than ever. You can thank my patrons for their liberal patronage and have them remember this is the store of quality."

Business Men Interviewed.

Gale Piano Co., 3159 State St.—"Old year good, new year promises prosperity; will enlarge business, giving public better service."

Parks & McGavocik, Undertakers, 3155 State St.—"Prosperity of the year good; business has doubled."

U. D. Davis Hair Co., 3149 State St.—"Last year was one of prosperity; business chances never better."

Salteros Barber Shop, 3137 State St.—"Prosperous year; coming year looks good."

State St. Furniture Co., 3131 State St.—"Thank the people for patronage and prosperous year."

Philadelphia Buffet, 3121 State St.—"Prosperous year; thank the public."

Pullman Cafe, 3119 State St.—"Business is good, and thank the public for patronage."

Gabriel Franchers, Jr., Boots and Shoes, 3109 State St.—"Prosperous year and thank patrons for trade."

Bowers, Liebrandt & O'Brien, 6 East 31st St.—"A nice year's business, with greater prospects."

The Pressery, 3025 State St.—"Good business last year; thank the public."

Elias Edelman, 2975 State St.—"Business good for the year."

Kessel Bros., Furniture and Rugs, 4031 State st.—"Prosperous condition; new year bright."

Anchor Laundry Co., 4211-4213 State St.—"Good business, more people employed and prosperous year."

J. Neierman, Hay and Grain, 3205 State St.—"Last year prosperous and prospects good."

Wm. Dullard, Plumbing and Gas Fitting, 4103 State St.—"Last year was fair."

A. G. Peterson Bros. Storage, Expressing, Van Moving, 4505 State St.—"Last year business was good."

Hugo Harbst, Hatter and Furnisher, 3012 State St.—"Last year was a banner year, and we appreciate the patronage."

Abraham Aplin, Tailor, 4747 State St.—"Business is good and we cannot complain."

E. Trautwein, Dry Goods, Ladies', Gents' and Children's Furnishings, 5053-5055 State St.—"Business is good, and we thank the people for their support."

Barney's Toggery, 3144 State St.—"Our business is good and the year looks bright."

F. A. Rawlins, Undertaker and Funeral Director, 4821 S. State St.—"Business improving and bright prospects."

H. J. Coleman & Co., 4729 S. State St., Real Estate—"Business is good, improvement over year before; collections good and more inquiry for homes."

H. B. Johnson, Express and Van, 4915 S. State—"Last year prosperous; business good."

Louis G. Snyder, Furniture, Stoves and Rugs, 5035 and 5037 S. State St.—"Prosperous year and growing business."

J. L. Miller, Moving, Express and Coal, 4422 S. State—"Crisis over and business prospects good."

C. E. Jefferson, Merchant Tailor, 4131 S. State St.—"Outlook is good, and last year's business was fair."

J. F. Farrell, Florist, 4643 S. State St.—"Business better than last year."

J. B. Clithero & Co., Real Estate, 7 West 51st St.—"Business last half of the year better, indicating general improvement; new year prospects good."

Andrew Hoffman, Builders' Hardware, 5032-5034-5036 State St.—"Indications are that business is growing on solid basis and more of it."

Paul Van Valkenburgh, Jeweler, 3148 State St.—"Last year fair, with good prospects for next."

Anderson & Goodman Ice Cream Co., 4237-4247 State St.—"Business good; excellent and constant demand for our product."

Notre Dame dancing class—"Patronage great. Future looks better."

Anderson & Terrell, 3512 State St.—"We had a better year than we expected. Our new proposition of Idlewild proved a huge success."

Rankin & White, druggist, 3558 State St. Business increased over thirty-five per cent over the year before. The prospects of the future look very bright."

Johnson & Johnson, furnishers to young men—Trade kept up fine; we have everything to be thankful for.

Wallace Drug Store, 39th and State—"Business has been exceedingly good and the prospects of the coming year look very bright."

Y. M. C. A., Mr. Jackson—"The outlook for the coming year looks very bright. The increase in membership is very encouraging. The boys' department has grown wonderfully."

Geo. Bynum, 39th and State Sts.—"Trade has kept up well during the past year. The future looks very bright."

Geo. Smith, 3900 State st.—"Business fine. Future looks great."

De Luxe Buffet—"Trade good. Sunday closing affected cabaret business, but we have pool and billiards in its place. Future looks very good."

Mrs. Black's restaurant—"Business is all that we can expect. We have our hands full."

Eudora dancing school—We did fine; business was all that we could ask for.

Harrison's Restaurant—"Business is fine and has been for the past year. We hope to do as well in 1916."

Clarke's dancing academy, Dreamland hall—"Our patronage was far better than we expected. We thank the public."

Samuels Restaurant, 3805 State St.—"We are doing surprisingly well and the coming year looks still better."

Emanuel Jackson Undertaking Co., 2961 State St. — "Business prospects good."

Gushinier Studio, 2933 State St.—"Business prospects excellent."

Douglass Wine & Liquor House, 2906 State St.—"Business good, prospects bright for next season."

Ernest Williams, 5628 State St., Undertaker.—"Our good service is bringing us the business and 1916 looks bright to us."

Mr. Batt, pocket billiards, 4704 State St.—"No complaint with 1915 and less with 1916."

Alvin H. Malone, Tailor, 3715 State St.—"We have just opened, and business outlook good."

Mayme Clinkscale, Style Shop, 3641 State St.—"My customers like my hats and I sell the most stylish hats, so there you are."

Dorfman & Barch, Gents' Furnishings, 3352 State St.—"Thank our patrons for liberal patronage."

Mrs. Johnson-Chamblis, Florist, 3458 State St.—"Had a big trade last year and my new quarters will bring more than ever."

Mme. Madeline McFarland, Milliner, 4746 State St.—"Highly pleased with last year's success. We hope for a prosperous year for 1916. Say for me I like The Defender."

Laster and Minisee, Coal Dealers, 4920½ State St.—"People must have coal. Business good."

Fineman, Shoe Dealer, 3414 S. State St.—"The Florsheim sells always, so business is generally good; hope 1916 will be better than ever."

Frank Cole, Ice Dealer, 5323 Wabash Ave.—"Sell ice and move people; business good."

Madam Newell, Hair Dresser, 4732 State St.—"We have been doing splendidly the past year and hope to do a greater volume next year."

Fannie Calloway, Milliner, 7 West 39th St.—"Fine business 1915. A more prosperous year, 1916."

Rufus Stokes, druggist, 4750 State St.—"Say for me that we are still in the business for all it's worth."

The Mecca Grocery, L. Wolf Manager, 3346 State St.—"Business looks bright for 1916."

W. A. Wallace, Baker, 3632 State St.—"We expect to do a great big business in 1916. The people are giving us splendid support."

Krawitz Pharmacy, 32nd and State St.—"Have no complaint for 1915; thankful to our patrons."

Dr. Theo. Mozee, dentist, 4709 State St.—"People must have teeth. A dentist is in greater demand than ever. My business looks bright for 1916."

Wm. Jones, Grocer, 3636 State St.—"Very grateful to all my customers."

S. Crawford, grocer, 3701 State St.—"We have a full line of everything and the people appreciate this; year bids good."

Mr. Stepner, Original Tailor, 3206 State St.—"Just opened here. Hope to do a big business."

Green, the Manufacturer, 3241 S. State St.—"My business has been very good in 1915."

Bill Adams, Tailor, 31st and State St.—"Business outlook for 1916 looks very bright; well dressed men will always wear tailored clothes."

S. Berman, Grocer, 3326 State St.—"Business good, outlook bright."

Dr. P. J. Scott, Registered Optometrist, 3321 State St.—"I have been wonderfully surprised with my business. The people have been loyal to me and I thank them."

Mrs. T. W. Taylor, Florist, 4738 S. State St.—"We had a splendid trade New Year's. Hope 1916 will be better; it looks brighter."

R. Morgan, Milliner, 3709 State St.—"Am still in the business and will stay here for many moons. The year 1916 looks bright to me."

Lincoln Millinery Stores, 3218 State St.—Our business was good last year. Say

through The Defender we hope to have a banner year in 1916.

Douglas Employment Agency, 3223 S. State St.—Miss Nellie Callaway, the clerk said: "We did good in 1914, fair, 1915, but 1916 of the new year we can't supply the demand."

T. Farmer, the tailor, 4834 State St.—"Always read the Defender. Have bright hopes for 1916.

Mrs. Mary Parke, 4718 S. State St.—"My original Indian Hair Grower was a great success last year. Looks good for 1916."

J. A. Allen, Tonsorial Parlor, 4712 State St.—"We are still doing a big business. Can't beat us."

Billie Wilson, Merchant tailor, 3635 State St.—"My business was good last year and it bids fair for a brighter prosperity this year."

Davidson's Pharmacy, 39th and Dearborn St.—"Outlook for 1916 looks very prosperous."

Mamie Byrd's Store, 3723 S. State St.—"Have hope for a brighter year 1916."

Chas. F. de La Bartide, druggist, 3702 State St.—"The year 1916 ought to be a good one for us as we are starting off very fine."

Gaines Lunch Room, 5 W. 39th St.—"Our place is new, but we are doing fine."

Capital Grocery, 3516 State St.—"I am hoping 1916 will be the greatest year ever."

Mrs. A. Turner, lunch room, 4922 State St.—"The Good Lord was kind to us last year. may He be as gracious this year."

B. W. Fitts, the printer, 3315 State St.—"Glad to see the Defender always on the firing line. You may thank my many customers."

A. E. De Moss, shoemaker, 3233 State St.—"Can't beat the shoe business, for a shoe must wear out. My business looks good for 1916."

J. J. Jones, tonsorialist and leading Elk.—"Hot or cold, they must have their hair cut and I offer all a splendid place."

People's Jewelry and Novelty Co., 4930 State St.—"Just watch us grow in 1916."

W. E. Givens, 5022 State St.—"We put our shop up as among the neatest on the south side, and we expect to do the business."

Mrs. Emma Zedricks, Caterer, 23 E. 47th St.—"My trade is always good and the outlook for 1916 is very encouraging."

A. D. Hayes, newsdealer, 3640 State St.—"I am still in the game and it was very good last year and I have bigger hopes for 1916. My customers surely love the Defender."

John H. Wallace, the Grocer, 3209 State St.—"We are going to have a great year this, 1916, and we are going to do some mighty big business."

Richard K. Wise, druggist, 34th & State St.—"Look for 1916 to be a banner year."

R. E. Woods, Manager, Cleaners, 3402 State St.—"We are still cleaning and pressing and hope to be doing more this present new year."

Mecca Confectionery, 3342 S. State St. "A Happy New Year to all our customers."

William Samuels, Lunch Room, 3803 State St.—Say for me that I hope 1916 will be a banner year for my business.

Mecca Barber Shop, 3344 State St.—"We want to be kept busy all the year."

Ernest Holiday, Tailor, 3727 State St.—"The tailoring business was fine last year and it will be better in 1916 is my hope."

CONFERENCES OF THE EIGHTH EPISCOPAL DISTRICT.

Mississippi Annual Conference.

Natchez District—J. W. Watson, P. E.
Natchez Station—Rev. M. C. Wright.
Kingston Circuit—Rev. Wm. Bingman.
Pine Ridge Circuit—Rev. A. E. Clark.
Grove Circuit—Rev. F. R. Gilmore.
Woodville Station—Rev. W. R. F. Potter.
Zion Mission—J. S. J. Pendleton.
Washington Circuit—J. M. Campbell.
Turnbull Circuit—J. C. Clay.
Fort Adams—G. W. Winston.
Jackson Point—D. L. King.
Gloster Mission—A. M. Fowler.
Wall Street—B. L. Collins.
Percy Creek—B. M. Johnson.
Townsend Mission—D. S. Burke.
Roxie Mission—R. C. Burks.
Supt. A. C. E. League—J. M. Fowler, Pine Ridge Mission.
Missionary—Mrs. S. E. Powell, Natchez.

Port Gibson District.

Rev. D. E. Butler, Presiding Elder.

Port Gibson Sta.—Rev. C. D. Hayden.
Jefferson Circuit—Rev. W. M. Watkins.
Fayette Circuit—Rev. O. M. C. Tolson.
Gr. Gulf Cir.—Rev. A. Smith.
Hermanville Ct.—Rev. G. W. Daniels.
Rockey Ct.—J. H. Griffin.
Crystal Springs—H. W. Williams.
Regmond Ct.—W. H. Davis.
Yokena Miss.—J. B. Thornton.
Utica & St. Lukes Miss.—J. M. Marshall.
Byram & Rosemary & Elton—J. M. Turner.
Fayette Miss.—Garfield Griffin.
Patton Miss.—E. R. Correll.
Pattison—J. W. Vaughn.
State Pres. W. H. & F. Society—Mrs. M. J. Butler.
Dist. Pres. W. H. & F. Society—Mrs B. Helen.
Dist. Supt. Schools—Mrs. N. E. Hutchison.
Dist. Organizer W. H. & F. Society—Mrs. Sanders.
Dist. Organizer W. H. & F. Society—Mrs. Helen A. R. Bennett.
Dist. Pres. Junior Dept:—Miss Annie A. Rice.

Brookhaven District.

Rev. S. S. Stephens, P. E.

Brookhaven Sta.—Rev. A. N. Thompson.
Ebenezer & Zion—Rev. A. J. Brighton.
Pearl Haven & Corinth—A. W. Green.
Bethel & Salem—T. B. Davis.
Wesson and Hazelhurst—N. B. Stewart.
Rocky Point & Beach—Geo. Tillman.
Pleasant Grove & Camden—Edward Jackson.
Mercy Seat & Galilee & Pisgah—S. Smith.
Chisholm—Zion Hill & Monticello—H. R. Peterson.
Emanuel & Bodgel Clutto—F. Owens.
Evangelist, Mrs. E. Walker.

Rev. S. P. Washington, P. E.

Meridian District.

Meridian Station—T. A. Collins.
Laurel—E. Goodwin.
Theadville Ct.—C. F. Hoard.
Lampton & Mehan—L. Winston.
Meridian Ct.—W. M. Thomas.
Sandersville—J. P. Peppers.
Ellisville—J. M. Watkins.
Bethel Mission—
Enterprise Mission—H. Jones.
Sherbuta Mission—J. R. Robinson.
District Missionary—Mrs. G. L. Washington.
A. C. E. League Supt.—Mrs. M. E. Goodwin.
S. S. Supt.—E. W Richardson.
Evangelist—Mrs. M. B. Thomas.

Gulfport District.

Rev. E. W. Richardson, P. E.

Gulfport Station—
Biloxi & Pass Christian—R. W. Williams.
N. Gulfport & Lymar—H. J. Walker.
Bay St. Louis Miss.—C. A. Miles.
Loghorn & Kill—A. N. Hamilton.
Wiggins & McHenry—P. P. Wade.
Summit, Fernwood & Rosebury—L. J. Brock.
McComb City & Bear Town—J. H. Weir.
Osyka & Whitestown—A. Towns.
Missionaries—Mary Richardson, Willie Simpson and Josephine Winston.

Hattiesburg District.

Rev. C. F. Billings, P. E.

Hattiesburg Station—
Sumral Ct.—B. S. Williams.
Columbus Miss.—W. E. Harrison.
Sanford Ct.—R. B. Dorsey.
Hattiesburg Miss.—Gen. Tillman.
Lumberton—J. A. Barks.
Easterbutchie—S. S. Tolson.
Clyde—R. B. McIntosh.
Little Creek—Ira Young.
Kokomo—J. L. Wynn.
Carriere—G. W. Williams.
Star—Wm. J. Thomas.
Millard—C. S. Hayes.
Arbo & Pittville—
Mt. Olive & McGee—
Pres. Miss. Society—Mrs. R. D. Billings.
Organizer Miss. Society—Mrs. J. L. Wood.
Organizer A. C. E. League—Miss Bertha C. Billings.

Newton District.

Rev. W. L. Adkins, Presiding Elder.

Richton Ct.—Rev. R. F. Washington.
Rhodes Miss.—S. L. Thomas.
Hoy Miss.—H. M. Moore.
Newton Miss.—T. H. Moore.
Stello Miss.—T. Hadley.
Forest Ct.—W. F. Hughes.
Morton Ct.—W. J. Jones.
Pelahatchie Miss.—Ira Merrill.
Carthage Miss.—T. W. Bennett.
Harpersville Miss.—Jas. Goodwin.
Rev. C. S. Jones transferred to North Miss. Conference.

FOURTH DISTRICT

THIRTY-FIFTH ANNUAL SESSION OF THE WEST KENTUCKY

List of Appointments
(Special to Recorder.)

The thirty-fifth session of the West Kentucky annual conference was held in St. James A. M. E. Church at Mayfield, Kentucky, October 6th to 11th, with Bishop B. F. Lee, D.D., Ph.D., presiding.

The bishop was in good health and had the business of the conference well in hand. The conference was organized by electing Rev. J. A. Hill, B.L., Secretary, Rev. A. W. Lettles, D.D., Recording Secretary, and Rev. R. B. Wilson, Statistical Secretary.

The numerical reports showed a good increase of members and the financial reports were in advance of previous years.

Rev. C. W. Thompson, pastor of St. James A. M. E. Church, Louisville, preached the annual sermon. Rev. Thompson preached a powerful sermon in his own way, as only he himself could preach.

Rev. J. W. Hall and P. A. Nichols were elected delegates to the General Conference.

The following resolution was passed:

Resolution: Whereas, the present number of Bishops are doing the episcopal supervision of our great church to the satisfaction of all and for the good of the church; be it resolved: that our delegates be instructed to work and vote against the election of more bishops. Be it resolved: that they work and vote for the rearranging of our departments with a view of reducing the expense of their managements. Be it further resolved, that they ask for the return of Bishop B. F. Lee to the Fourth Episcopal District for the next quadrennium. These resolutions were presented by the writer and were unanimously adopted by the conference.

Bishop B. F. Lee preached a great sermon Sunday morning, which was full of instruction for the mind and food for the soul. Rev. R. A. Adams, evangelist, preached a soul stirring sermon at 3 P. M. and Rev. G. F. David, the presiding elder of the Danville District of the Kentucky Conference, maintained the record at 8 P. M.

The following amount of money was sent to the various Secretaries of the departments:

Prof. J. R. Hawkins	$618.77
Dr. J. W. Rankin	157.77
Dr. G. F. David, for Wayman Institute	85.11
Dr. B. F. Watson	210.21
Dr. George F. Woodson for Payne Seminary	35.00
Prof. A. L. Jackson	117.88
Dr. P. A. Nichols (Conference Secretary-Treasurer)	781.58
Conference Contingent Committee	182.65

Bishop B. F. Lee made some timely remarks on Sunday at 10.30 A. M., and read the following appointments:

Louisville District.
Rev. P. A. Nichols, P. E.

Quinn Chapel, Louisville—Rev. J. H. Harvey.
Asbury, Louisville—Rev. G. P. Haywood.
Shelbyville—Rev. William Ward.
Trinity—Rev. J. H. Massey.
Brandensburg—Rev. J. C. Dean.
Parkland and Knob Creek—Rev. B. R. H. Hughley.
Pleasureville—Rev. J. W. Caldwell.
Christiansburg—Rev. A. J. Dodd.
Irvington—Rev. H. P. Patton.
Bethel Mission—Subject to city churches.

Bowling Green District.
Rev. Green Price, P. E.

Taylor Chapel, Bowling Green—Rev. J. H. Abel.
St. James—Rev. C. W. Thom.
Young's Chapel—Rev. A. W. Settles.
Elizabethtown—Rev. E. McClellan.
Franklin—Rev. R. B. Wilson.
Scottsville—Rev. G. W. Craig.
Jonesville Circuit—Rev. E. W. Willis.
Woodburn—Rev. G. S. Smith.
Shepherdsville—Rev. J. T. Holt.
Wesley Chapel and Mt. Matthew—Rev. A. Jackson.
Owensboro—Rev. Harry Knox.
Sonora—Rev. A. A. Lovings.
Livermore Mission—Rev. Howard.
Thompkinsville—Rev. B. F. Henry.

Paducah District.
Rev. W. E. Spillman, P. E.

Burks Chapel, Paducah—Rev. J. W. Hall.
Mayfield—Rev. S. R. Reid.
Columbus—Rev. T. R. Granger.
Clinton—Rev. J. A. Hill.
Murray—Rev. L. H. Beatty.
St. John—Rev. J. W. Crews.
St. Paul—Rev. J. W. Goode.
Lovelaceville—Rev. F. H. Edmonds.
Pryersburg—Rev. E. Owens.
Farmington—Rev. W. H. Smith.
Grace Circuit—Rev. J. J. Jacobs.
Maxon—Rev. W. Souls.
Wyckliffe—Rev. J. H. Young.

J. RUSSELL HARVEY,
Reporter.
1831 W. Chestnut St., Louisville, Ky.

Church-1916

The St Louis Argus 1-7-16

Church Directory

METHODIST CHURCHES

St. Paul A. M. E. Church, Leffingwell and Lawton Aves. Preaching 10:45 a m and 7:30 p. m. Sunday school 9:30 a m. Allen Endeavor 6:00 p. m. Class meeting Tuesday 8:00 p. m. Rev W Sampson Brooks, D. D., pastor.

St. James A. M. E. Church, St. Ferdinand ave. and Pendleton street. Preaching 10:45 a. m. and 7:30 p. m. Sunday school 9:30 a. m. Class meeting, Tuesday, 8:00 p. m. Teachers' meeting, Thursday, 7:30 p. m. Choir practice, Friday 8:00 p. m. Rev. A. A. Gilbert, pastor.

Union Memorial M E. Church, 28t and Pine Sts. Preaching 11:00 a. m. and 8:00 p. m. Sunday school 1:00 p. m Bible class Tuesday 8:00 p. m. Rev. P Abbott, pastor.

Washington Metropolitan A. M. E. Church, 26th and Morgan Sts. Preaching 11:00 a. m. and 8:00 p. m. Class meeting Friday 8:00 p. m. Rev. B. G. Shaw, D. D., pastor

Lane Tabernacle C. M. E. Church, 3960 Fairfax Ave. Preaching, Sundays 11:00 a. m. and 8:00 p. m. Sunday school 9:30 a m Class meeting, Friday 8:00 p m. Rev. N. L. Smith, Pastor.

St. Peters' A. M. E. Church, Elliot and Montgomery Sts., Sunday Preaching, 11:00 a. m., and 8:00 p m. Sunday-school, 2 p. m.
Rev. S. B. Anderson, Pastor.

QUINN CHAPEL A. M. E. Church, 321 Bowen St. Preaching, 11:00 a. m. and 8:00 p. m. Sunday-school, 9:00 a. m. Class meeting, Thursday.
Rev. T. L. Watson, Pastor.

Bagnal M. E. Church, 8375 N. Broadway. Preaching 11:00 a. m. and 8 p. m Sunday school 9:00 a. m. Class meeting Thursdays 8 p. m. Rev. Goff, pastor.

Jones' Chapel A. M. E. Zion Church 4230 Lexington Ave. Preaching at 11 a m. and 8 p. m Sunday school 1:30 p. m Prayer meeting Fridays at 8 p. m. Rev R. P. Christian, pastor.

WAYMAN CHAPEL A. M. E.
23d and Wash St.

Sunday: Prayer meeting, 8 A. M., Sabbath School 9:30 A. M., Sermon 10:45 A. M., Allen Endeavor League 6:30 P. M., Preaching 7:30 P. M. Tuesday, Class; Thursday, prayer; Friday, choir.
J. W. Carter, D. D., Pastor.

Quinn Memorial A. M. E. Church, Brooklyn. Preaching 10:45 a. m., 7:30 p. m. Sunday-school 2:30 p. m. C. E. 6:30 p. m. Class, 11:30 a. m. Prayer meeting, Wednesday, 7:30 p. m. Choir meeting, Friday, 7:30 p. m. Board meeting, Tuesday, 7:30 p. m. Communion, first Sunday.
Rev. Wilbur T. B. Harewood, Pastor.

Allen A. M. E. Mission Church, 1419 N. Sixteenth street. Preaching 11 a. m and 8 p. m. Sunday school 2 p. m. Rev O. W. Harris, Pastor.

St. Mark's A. M. E. Zion Church, 2730 Bernard street. Preaching, 11 a. m., 8 p. m. Class Friday, 8 p. m. Sunday school, 2 p. m. S. D. Davis, 224 S Leffingwell ave., Pastor.

Grant Mission A. M. E. Church, Bleak avenue, Benton, Mo.—Preaching, 11 a. m and 8 p. m.; Sunday school, 1 p. m Weekly meetings, Wednesday, 8 p. m Rev. J. W. Graham, Pastor.

Pilgrim Chapel, 1601 Baker avenue, East St. Louis, Ill. Preaching, 11 a. m. Sunday school, 9:30 a. m. Preaching, 7:30 p. m. Rev. T. Paris, Pastor.

St. James M. E. Church, 4213 Papin.—Preaching services at 10:45 every Sunday morning and 7:45 p. m. Sunday school at 2 p. m. Class meeting every Friday night Christian endeavor at 6:45 p. m. Rev John Boone, Pastor, 4223 Papin street.

St. Luke's A. M. E. Mission.

Sunday school 10 o'clock. Preaching 11 o'clock. Class, 3 o'clock. Prayer meeting, Wednesday night. League, Friday night. Rev. J. Wesley Baker, Minister, Ellwood. Park.

EPISCOPAL CHURCHES.

All Saints Episcopal Church, Garrison and Locust Sts. Sunday: Holy Communion, 7:30 a. m. Prayer and sermon 11:30 a. m. Sunday school 1:30 p. m Evening prayer and sermon 8:00 p. m Wednesday Litany 10:30 a. m. Evening prayer 8:00 p m Friday. Litany 10:30 a m Rev. C. M. C. Mason rector

CHRISTIAN CHURCHES.

Centennial Christian Church, 4299 Kenerly Ave. Preaching 11 a. m. Sunday School 9:30 a. m. Evening sermon 8 p. m. C. E. Society 7 p. m. Communion at noon N. A. Mitchell, Pastor.

SPIRITUALIST CHURCHES

Spiritual Christian Union Church, 2727 Lawton Avenue. Sundays 8 p. m. Fridays 8 p. m. J. S. Weatherford, rector; R. Duke, secretary.

All Souls' Spiritualist Church holds services every Wednesday and Sunday evening at 7:45 p. m. in their new chapel at 3441 Pine street. Message services by Mrs. C .Armstead. J. B. Bates, Pastor.

CATHOLIC CHURCH.

St. Elizabeth Catholic Church.—Sunday, first mass, 7 a. m.; second Mass at 8:30 a. m., with short sermon. Last Mass (High Mass), 9:38 and sermon Afternoon at 2:30; Sunday school, Sodality meeting and benediction (Blessed Sacrament); week days, Mass 6 a. m

THE CHURCH OF THE LIVING GOD at 2113 Division street. Preaching at 11 a. m and 7:30 p. m. Sunday school at 11 a. m. Midweekly meeting Wednesday and Friday nights. Rev. L. W. Johnson, Pastor

Magdalene Baptist Church, 3528 Bernard street. Preaching every Sunday 11 A. M. and 8 P. M. Sunday School at 3 P. M. Prayer Meeting every Thursday night. Rev. J. R. Starkes, pastor

Mount Olive Baptist Church, 1429 N. 12th street. Peaching every Sunday 11 A. M., 8 P. M. and 8 P. M. Sunday School at 1 P. M. B. Y. P. U., 6:30 P. M. Mission Circle fourth Sunday in each month. Rev. D. W. Morris, pastor.

PRESBYTERIAN CHURCHES.

Berea Presbyterian Church 3015 Pine St. Sunday worship 11:00 a. m. and 8:00 p. m. Bible school 12:30 p. m. Prayer meeting, Thursday 8:00 p. m. Rev. S. W. Parr, pastor.

McPheeter Memorial Presbyterian Church, Good and Cote Brilliant avenue Morning services 11:00 a. m. Evening services 8:00 p. m. Sunday school 1:00 p. m. Prayer meeting, Tuesday evenings Rev. T. J. Washington pastor

ST. LUKE'S A. M. E. MISSION

Sunday-school, 10 o'clock. Preaching 11 o'clock. Class, 3 o'clock. Prayer meeting. Wednesday night. League, Friday night. Rev. Nelson Pryor, Minister Elmwood Park.

BAPTIST CHURCHES

First Baptist Church—13th Street and Park Ave. Preaching, 11:00 a. m. and 8:00 p. m. Sunday-school 9:30 a. m. Prayer meeting, Friday, 8:00 p. m. Rev. F. Martyn, pastor.

Central Baptist Church, Washington and Ewing avenues. Preaching, 11:00 a. m. and 8:00 p. m. Sunday-school 2:00 p. m. Rev. George E. Stevens, D. D., Pastor.

Bethel Baptist Church, 735 S. Third street. Services 11a. m. Sunday School at 1 o'clock. B. Y. P. U., 6:30 p. m evening services, 8 p. m. Rev. T. W Lee, pastor.

Pleasant Green Baptist Church, Elliot and Wash Sts. Preaching, Sunday 11:30 a. m. and 7:30 p. m. Sunday school 1:00 p. m. Prayer meeting, Wednesday 7:30 p. m. Rev. J. K. Parker, pastor.

Compton Hill Baptist Church, 3141 Lafayette St. Preaching 11:00 a. m. and 8:00 p. m. Prayer meeting Wednesday 8:00 p. m. Rev. W. W. Perry, pastor.

Antioch Baptist Church, North Market and Goode Ave Preaching at 11 a. m Sunday school 9:30 a. m. Prayer meeting Wednesday 8:00 p. m. Rev. Wm Perry, pastor

Chambers Street Baptist Church, 10th and Chambers Sts. Preaching at 11 a. m. and 8 p. m. Sunday school 9:30 a. m Prayer meeting Wednesday 8:00 p. m Rev. David Johnson, pastor.

Northern Mission Baptist Church. 4408 South Twenty-Third Street. Preaching, 11 a. m. and 8:00 p. m. Sunday school 2:30 p. m. Prayer meeting Friday 8:00 p. m. Preaching Wednesday 8:00 p. m. Rev. A. A. Shields, pastor.

Fifth Baptist Church, 4125 Papin St. Preaching 11:00 a. m. and 8 p. m., Sunday-school, 10:00 a. m. prayer meeting Wednesday 8 p. m.
Rev. J. T. Caston, Pastor.

Ebenezer Baptist Church, 6117 Minerva ave. Preaching 11 a. m. and 8. p. m. Sunday school at 10 a. m. Prayer meeting Friday 8 p. m. Rev. E. J. Buckner

Mt. Pisgah Baptist Church, 6207 S. Broadway. Preaching 11:00 a.m. and 8:00 p. m. Sunday school 10:00 a. m. Prayer meeting Friday 8:30 p. m.

New Hope Baptist Church, 2719 Morgan St. Preaching 11:00 a. m. and 8:00 p. m. Sunday-school 10:00. Prayer meeting 8:00 p. m. Rev. Harden Smith, Pastor.

Magdalene Baptist Church 3529 Bernard St. Preaching 11:00 a. m. and 8:00 p. m. Sunday school 1:30 p. m. Prayer meeting Friday 8:00 p. m. Rev. Willis Pastor

Patterson Ave. Baptist Church, 5285 Patterson Ave. Preaching 11:00 a. m. and 8:00 p. m. Sunday school 9:30 a. m Prayer meeting Thursday 8:00 p. m. Rev Charles Wilson, pastor.

Shiloh Baptist Church, 4279 Garfield Ave. Sundey services: 9:30 a. m., Sunday school 11:00 a m and 8 p m Preaching. Prayer meeting Thursday evenings. Rev. Geo. W. Benton, pastor

Pilgrim Baptist Church, 4327 St. Louis Ave. Preaching 11:00 a. m. and 8:00 p m Sunday school 9:30 a. m. Prayer meeting Fridays 8 p. m. Rev. E. J. Goldsby Pastor.

El Bethel Baptist Church, 638 Athlone Ave. Preaching 11:00 a. m. and 8:00 p m. Sunday school 9:30 a. m. Prayer meeting Wednesday 8:00 p. m. Rev. E. V. Alexander, pastor.

Galilee Baptist Church.—Preaching 11 a. m. and 7:30 p. m. Sunday School, 9:30 a. m. Services 7:30 Wednesday Prayer meeting Friday 8 p m. Rev. M. Owens, Pastor.

First Baptist Church, Kinloch, Mo Preaching 11:0 a. m. and 8:00 p. m. Sunday school 10:00 a. m. Prayer meeting Tuesday 8 p.m Rev. Wm. Anderson Pastor.

First Baptist Church, Clayton Mo Preaching 11:00 a. m. and 8 p. m. Sunday school 9:30 a. m. Prayer meeting Thursdays, 8:00 p. m. Rev. W. L Rhodes pastor

Tabernacle Baptist Church, 2726 Pine St. Preaching Sundays, 11 a. m. and 8 p. m. Sunday-school, 1:30 p. m. B. Y. P. U., 6:30 p. m. Wednesday, 8 p. m., Brotherhood meeting. Friday, 8 p. m., Prayer Meeting.—Rev. S. A. Moseley, Pastor.

Southern Mission Baptist Church, 2311 Pine street.—Service Sunday 11 a. m., 8 p. m. and 8 p. m. Sabbath School, 1:30. B. Y. P. U., 6:30. Tuesday and Friday prayer meeting, 8 p. m. Rev. T. S. Mollison, Pastor.

St. John's Baptist Church, 940 Hodiamont Ave. Services 11:30 a. m. and 8 p. m. S. S. 2:30 p. m. B. Y. P. U., 6:30 p. m. Rev. F. C. Christmas, Pastor.

Semple Ave. aBptist Church at 3311 N. Semple. Prayer meeting on Tuesday and Friday nights. Preaching at 11 a. m. and 8 p. m. B. Y. P. U. at 6:30 p. m

Leonard Avenue Baptist Church, 36 S. Leonard avenue. Preaching 11 a. m. and 8 p. m.; Sunday school, 1 p. m. Prayer meeting Tuesday night. Preaching Thursday night. B. Y. P. U., Sunday 6 p. m

Mt. Olivet Baptist Church, Piggott avenue. Preaching, 11 a. m. and 8 p. m Sunday school, 9:30 a. m. B. Y. P. U. 6 p. m. Rev. S. P. Cheers, Pastor.

Meacham Park First Baptist Church Kirkwood, Mo.—Services: 11 a. m., 2:30 p. m. and 8:00 p. m. Sunday school, 10:00 a. m. Mission Circle first Thursday in each month. Rev. Edward DeShields Pastor.

Providence Baptist Church, corner Kennerly and Pendelton avenues. Preaching 11 a. m. and 7:30 p. m. Sunday school 9:30 a. m. Prayer service, Thursday 7:30 p. m. Rev. Geo. W. Smith, Pastor.

Second Baptist Church, Kinloch Park.—Preaching, Sundays, 11 a. m. and 8 p. m Sunday school, 1 p. m. Weekly meetings Wednesdays and Fridays, 8 p. m. Rev M. Crawford, Pastor.

First Baptist Church, Bridgeton: Service, 11 a. m. and 8 p. m. Sunday-school, 1:30 p. m. Laura Green, Clerk; Rev. W. L. Bolden, Pastor.

LUTHERAN CHURCH

Lutheran Church, Grace Ev. Mission, 1701 Morgan. Sunday-school, 2:30 p. m.; Divine Service, 8 p. m. Rev. G. A. Schmidt, Pastor.

Home Bible Sunday School, 2919 Howard street. Bibles to give away. All children and elderly people cordially invited to attend. Sunday school at 1:30 p. m. Bible reading Sunday and Thursday evenings at 7:30 p. m. Frank Calhoun, manager.

GILLFIELD BAPTIST CHURCH, 7704 E. Railroad Ave.—Preaching 11 a. m. and 8 p. m. Sunday-school 2 p. m. B. Y. P. U. 6 p. m. Prayer meeting on Wednesdays and Fridays 8 p. m. Sewing Circle Wednesdays 2 p. m. Rev. J. W. Taylor, Pastor.

NORTH GALILEE BAPTIST CHURCH
2514 N. Leffingwell Ave.

Preaching, Sundays 11:00 a. m. and 7:30 p. m. Wednesdays 8:00 p. m. Sunday-school, 10:00 a. m. Prayer meeting, Friday, 8 p. m. Rev. J. W. Hall, pastor, L. E. Molton, Clerk.

Corinthian Baptist Church, 445 Antelope, , Sunday: Preaching, 11:00 a. m. and 8:00 p. m.. Sabbath school, 0:00 a. m.; B. Y. P. U., 6 p. m. Wednesday: Preaching, 8:00 p. m.. Friday: Prayer meeting, 8 p. m.. Mission service, third Friday, 8 p. m. Business meeting Friday before the 4th Lord's day in each month. Rev. Wm. Anderson, Pastor.

Mount Zion Baptist Church, 2624 Papin St, Sunday: Preaching, 11:00 a. m. and 8:00 p. m., Sunday-school 1:30 p. m. Prayer meeting, Friday, 8:00 p. m.
Rev. William H. Harris, Pastor.

Elleardville M. E. Mission—4291 Cottage Ave. Preaching every Sunday 11 a. m. and 8 p. m. Sunday-school 9:45 a. m. Epworth League 7 p. m. Class meeting Tuesdays at 8 p. m. Bible Class Wednesday at 8 p. m. The Ladies' Aid and Sewing Circle Fridays, 11 a. m. Rev. L. Holman, Pastor.

MANY CHANGES NOTED

BISHOP JONES OF TENN. CONFERENCE MAKES APPOINTMENTS

Tennessee Annual Conference of A. M. E. Church Had Successful Closing.

The Tennessee African Methodist Conference, which has been in session since last Wednesday, closed Tuesday at noon. Bishop Joshua H. Jones assigned the ministers as follows:

North Nashville District—Rev. J. W. Sexton, presiding elder; St. John, G. W. Porter; Payne Chapel, L. James Johnson; Salem, G. R. Nonnan; Springfield, B. N. Murry; Hartsville, J. C. Smith; Bryersville, G. W. Miller; Scovel Street, W. Anderson; Lafayette J. B. Pierson; Brockentown and Centers, W. H. Walker; Riddleton, William Riggins; Gallatin, Charles Rick; St. Peter, James Martin; St. Philip, J. J. Parker; district missoinaries, J. W. Tally, S. D. Levi; conference evangelists, Martha J. Sullivan, Lue Allen.

South Nashville District—G. L. Jackson, presiding elder; St. Paul H. L. P. Jones; Bethel, S. J. Howard; St. Luke, S. J. Childress; Ebenezer, C. S. G. Brown; St. James. M. L. Spears; Trinity, G. L. Jackson; Mt. Juliet, J. H. Keer; Lebanon, W. H. Adams; Brooklyn, T. J. Evans; Blaidville, Sam Majors; Smithville, D. M. Brown; Flat Rock, to be supplied; Lebanon Mission, Nelson Glenn; Kayne Avenue Mission, Henry Brown; district missionaries, T. A. Dunlap, Anna Pinkard; Turner College Financial Agent, J. I. Gilmore.

Columbia District—I. J. Edwards, presiding elder; St. Paul, Columbia, A. P. Gray; Mt. Pleasant, G. W. Hodge; Cannon, A. W. White; Williamsport, J. A. Ridley; Goodwin, A. J. Russell; Bethel, G. W. Penny; Franklin, T. E. West; Culleoka, D. A. Bailey; New Hope, M. K. Britt; Columbia Circuit, E. E. Russell; Sandy Hook, W. H. Oggleton; New Hebron, M. D. Ivory; Santa Fe Circuit, Beecher C. Frierson; Hollins Mine and Lotts Chapel, Reece Flowers; Lawrenceburg, Floyd Connor. conference evangelist, E. W. Martin.

Shelbyville District—J. Q. Johnson, presiding elder; Shelbyville, A. L. Pinkston; Murfreesboro, A. Whitworth; Bell Buckle, G. J. Stanford; Hailey, C. C. Bright; Wartrace, J. B. Foxall; Cedar Grove, C. H. Williams; Fairfield, J. M. Ewell; Rockvale, William Swift; Woodbury, N. W. Newsom; Mt. Moriah, John F. Howland; Papul Grove, A. J. Leath; Chapel Hill, T. J. Young; Unionville, J. C. Goodall; Rock Hill, E. Keith; St. Mark, J. W. Howard; conference Evangelist, A. D. Nelson; district missionaries, C. C. Campbell, E. P. White, Isaac Alexander.

Transfered to Tennessee Conference—Nash Williams.

Pulaski District—W. H. Porter, presiding elder; Pulaski, T. W. Stephens; Brown Chapel, J. P. Sebastian; Prospect, G. A. Howard; Friendship, J. C. Readus; Vale Mill, E. S. Rose; Millburn, M. G. Wright; Pulaski Circuit, E. D. Brothers; Haywood, G. W. Dodson; Lynnville. E. R. Reid; Lewisburg, J. D. St. Clair; Cornersville, N. Smith; River Ridge, D. Holbert; Silver Creek, to be supplied; Davidson's Gap, A. J. Braden; conference evangelist, Angie Henderson; district missionaries, B. J. Goodwin, William P. Bell.

DR. J. H. JONES
Presiding Bishop.

EIGHTH DISTRICT

THE NORTHEAST MISSISSIPPI ANNUAL CONFERENCE.

Bishop James Mayer Conner, D.D., Ph. D., Makes Appointments for Coming Year in the Northeast Mississippi Conference—Several Were Transferred to Other Conferences in the District.

Senatobia District—Rev. W. H. Edwards, Presiding Elder.

Senatobia—Rev. R. N. Ingram.
Coldwater—R. P. Burt.
Savage—R. L. Flinn.
Enid—J. M. Merriwether.
Jago—William Barnes.
Hernando—S. H. Johnson.
Strayhorn—G. W. Fisher.
Pleasant Hill—D. Todd.
Lewisburg—L. W. Beck.
Falcon and Bethel—R. W. Jones.
Miller and Byhalia—John Minor.
Olive Branch—L. Jackson.
Como and Sellers—Lee Phillips.
District Missionary, President—Mrs. A. L. Harris.
District League President—Prof. E. A. Bolton.

Grenada District—Rev. H. H. Buckingham, Presiding Elder.

Grenada—W. C. Thomas.
Tie Plant—J. A. Top.
Avalon—R. W. Means.
Sweethome—A. T. Hall.
Pleasant Hill—G. W. Marshall.
Transferred to North Mississippi Conference—D. A. Curtis.
Charleston—C. A. Burks.
Oxbury—A. B. Blackman.
Tuscahoma—E. J. Vivians.
Williamsville—W. M. Hardiman.
Bright Star—C. L. Wright.
Duke's Mission—P. T. Miller.
Oakland—E. R. Wall.
Tillaha—W. M. Reese.
District Missionary—Mrs. E. J. Hall.
District Missionary—Mrs. M. A. Buckingham.

West Point District—Rev. J. D. Garey, Presiding Elder.

West Point—G. T. Stinson.
Corinth—A. F. Chatman.
Tupelo Circuit—C. M. McKnight.
Okolona Circuit—D. W. Williams.
Amory Mission—G. W. Willis.
Aberdeen Circuit—T. H. Donhey.
Aberdeen Station—J. C. McCarthy.
West Point Circuit—S. S. Woods.
Pheba Circuit—G. W. Moore.
Empora Mission—O. W. Walker.
Farmaton Mission—Geo. McCloud.
Allen C. E. League—B. W. Foree.

Water Valley District—Rev. J. W. Golden, Presiding Elder.

Torrance—D. W. Wilson.
Sweetman—L. Reinbert.
Water Valley—J. H. Green.
Holly Springs—Rev. Phillips.
Oxford—C. G. Scurr.
Graysport—G. L. Aukton.
Ellicott—A. S. Blake.
Williamsville—J. S. Wooten.
Mt. Herman—To be supplied.
State Spring—S. M. Brown.
Lodi Mission—To be supplied.
Walsford Mission—Rev. Corrington.
W. Holly Springs—W. K. Murphy.

Transferred.

M. M. Johnson to East Mississippi Conference.
M. B. Baily to East Mississippi Conference.
Wm. Brown——

ILLINOIS ANNUAL CONFERENCE.

My dear Doctor: I am inclosing herewith the list of appointments of the Illinois Annual Conference. The regularly elected reporter will send you the report later. The delegates elected to the General Conference were: Revs. J. H. Sydes, G. W. Jones and Frederick Douglass. The alternates are: Revs. H. W. Jameson, G. W. Brewer and I. S. Stone.

With very best wishes, I am as ever, yours, in His Name,

H. W. JAMESON.

Appointments, Illinois Annual Conference.

SPRINGFIELD DISTRICT.

Rev. A. T. Jackson, presiding elder.
St. Paul (Springfield)—W. H. Bazie.
Decatur—H. Simons.
Champaign—E. G. Jackson.
Danville (Allen chapel)—T. Price.
Bloomington—A. D. Yeager.
Peoria—S. B. Jones.
Paris—A. N. Webb.
Mattoon—L. E. Christy.
Pontiac—D. A. Bassfield.
Lincoln—G. W. Brewer.
Gibson City—Edward King.
Shelbyville—H. L. Gumm (supply).
Normal—S. R. Cottrell.
Streator—P. A. Green.
St. Paul Mission (Danville)—G. H. Hughes.
Riverton Mission—I. H. Davis.
Peoria Mission—M. G. Newman (supply).
Evangelist—C. W. Roberts.
Superannuated—Jason Bundy.
Henry W. Jameson respited from pastoral service, to act as traveling agent for the Sunday School union.
R. F. Walls, supernumerary.

Rev. George W. Jones, Presiding Elder.
Quincy (Bethel)—Geo. T. Shaw.
E. St. Louis (St. Luke)—I. S. Stone.
Jacksonville—N. J. McCracken.
Springfield (St. John)—Wm. Graham.
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Carmi Ct.—J. E. Reddick.
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COLORED METHODIST APPOINTMENTS MADE

The Tennessee Conference of the Methodist Episcopal Church, colored, closed its fifteenth session Sunday night at Dickson, Tenn., when the following appointments were announced by Bishop Wilbur P. Thirkield:

Central District—S. M. Utley, district superintendent, Nashville, Tenn.; Anes O. Aden; College Grove, supplied; Clifton, R. A. Dowell; Cumberland Furnace, S. P. McDonald; Dickson, F. N. Collier; Dover, A. W. Green; Franklin, D. J. Mitchell; Farmington, E. J. Reddick; Lawrenceburg, C. C. Teague; Lewisburg, S. T. Miller; Lexington, J. W. H. Basham; Martin, to be supplied; Mansfield, B. J. Meredith; Mt. Pleasant, M. L. Easley; Newzeal, G. A. Sanford; Paris, J. O. Edwards; Savannah, to be supplied; Springhill, E. T. Douglas; Springville, S. W. Whitaker; Waynesboro, A. Wooten; West Point, J. F. Neal; White Bluff, I. Y. Pinkard.

Cumberland River District—E. J. Guthrie, district superintendent, Nashville, Tenn.; Alexandria, J. W. Sebastian; Cherry Valley, Joseph Harrison; Cookeville and Algood, Thomas Belch; Decherd, H. C. Hicks; Gallatin, H. P. Gordon; Gordonsville, William Neal Hartsville, W. A. Rogers; Lebanon station, H. E. Erwin; Lebanon circuit, A. D. Butler; Liberty, S. J. Boone; Livingston, David Scott; Manchester, Andy B. Thompson; McMinnville station, J. B. Booth; McMinnville circuit, W. L. Denton; Mitchellville, J. A. Burnley; North Lebanon, J. M. Huddleston; Sparta station, J. S. Nance; Sparta circuit, W. M. Hoden; Stonewall, J. W. Betty; Tullahoma, J. W. Richmond.

Memphis District—W. R. Smith, district superintendent, Memphis, Tenn.; Alamo station, T. H. Hanna; Atoka circuit, W. M. Harris; Binghamton, S. P. Walker; Capleville, T. B. Blackman; Dyersburg circuit, W. C. T. Travis; Friendship circuit, E. D. Taylor; Galloway circuit, J. W. Wade; Humboldt, to be supplied; Kenton circuit, H. P. Belcher; Mason, J. T. Patillo; Memphis Centenary, T. W. Davis; Memphis, East End, J. E. Ford; Memphis, Warren chapel, W. L. Johnson; Selma, H. W. Rucker; Union City circuit, A. L. Nelson.

Nashville District—Ashland City circuit, A. Phillips; Brentwood, W. B. Crenshaw; Banks circuit, E. F. Carter; Briersville, J. R. Gray; Cainsville circuit, Frank Smith; Dillon, J. A. Hill; Flat Rock, Frank Watkins; Lascassas, S. M. Carmichael; Murfreesboro station, J. H. Thompson; Murfreesboro circuit, J. A. W. Moore; Braden Memorial, Nashville, W. E. Mitchell; Clark Memorial, W. R. Stephens; Gordon chapel, J. W. Satterfield; Green chapel, S. M. Strayhorne; Hubbard chapel, J. P. Price; Seay chapel, D. T. Burch; Nolensville, J. O. Dixon; Shelbyville, A. Ransom; Smyrna circuit, Chas. White; Springfield, Miles Williams.

Special Appointments—J. C. Sherrill, field secretary of the board of foreign missions; Seay chapel quarterly conference, J. D. Chavis; professor in Walden university, member of Seay chapel quarterly conference; A. M. Brooker, temperance agent, member of Hubbard chapel quarterly conference; W. T. Avers, L. E. Vincent, R. L. Williams, Edgar Hall, J. Hughlett, left without appointment to attend some school.

Queen of South, No. 1030, Birmingham, Winnie Garth, 524 N. 14 Street.

Sarah Oneals Pride, No. 1030 Marbury, Sarah Oneah, Mountain Creek.

R. B. Austins, No. 1029, Marvel, M. J. Hawthorne, Box 173.

Thomas Success, No. 1033, Blossburg, Elnora Hubbard, Box 103.

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Pride of Faunsdale, No. 1049, Fausdale, Rebecca Jones.

Pride of Uniontown, No. 1050 Uniontown, R. D. Hudson, Box 16.

ride of Tuscaloosa, No. 1051, Tuscaloosa, Hattie Christian, 10 Stret.

Rhones Delight, No. 1052, Birmingham, Annie Rhodes, 807, N. 11 avenue.

Fair Hope Love and Union, No. 1063, Fair Hope, Rosetta Lewis.

Zacharys Pride, No. 1069, Anniston, Lilah E. Mims, 1805, Dooley avenue.

R. A. Christian, No. 1071, Tuscaloosa, Rachel Flourney.

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Tuxedo Station—S. W. Nickols.
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Little Zion Mission—A. C. Contey.
Winterville Circuit—J. W. Wall.
Benoit Circuit—E. G. Carter.
Rex Mission—T. Carter.
Victor Mission—J. H. Hinton.
Scott Mission—Wm. Ash.
Zionfield Station—A. Smith.
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Beulah Mission—J. L. Loyd.
Rosedale and New Hope—W. H. Braxton.
Gunnison and Concordia—J. C. Jackson.
Mound City and Malvina—B. J. Gordon.
Pace and Simon—E. D. Golliday.
Kuhn Mission—B. J. Black.
Magenta Mission—D. P. Faylor.
Wright's Mission—H. N. Sanford.
East Greenville—Wm. Wallace.
Conference President—Mrs. P. B. Green.
District Missionary—Mrs. S. J. Hollins.
District Missionary—Mrs. K. S. Lewis.

Friars Point District—Rev. S. P. Felder, P. E.

Friars Point—S. W. White.
Sheriff Ridge Station—S. M. Morgan.
Stoville Circuit—J. T. Bair.
Houses Circuit—H. L. Green.
Sherard—W. H. Henderson.
Hilhouse—M. C. Edward.
Turner's—H. B. Brown.
Pleasant Grove—J. H. Smithers.
Lambs—R. E. Hutchinson.
Walnut Grove—F. W. Lowe.
Round Lake—A. W. Walker.

Mound Bayou District—Rev. H. M. Pillow, P. E.

Mound Bayou Station—W. B. Lewis.
Alligator Circuit—T. H. Moore.
Duncan Circuit—J. T. M. Beal.
St. Peter Circuit—H. A. Willis.
Shelby Station—C. S. Jones.
Merigold Circuit—J. H. Ellis.
Cleveland Circuit—J. H. Greer.
Span Station—G. W. Beman.
Choctaw Circuit—J. R. Olliver.
Dunleath Circuit—W. M. Watson.
Stoneville Circuit—J. C. C. Foole.
Dunkirk—E. S. Moose.
East Boyle—W. A. Hall.
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Oriley—McTaylor.
Napinee—A. Pills.
Chambers—John Lee.
District Missionary President—Mr. K. V. Beal.
A. C. E. League—R. J. Gardner.
District Missionary—Rev. A. Jackson.
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Clarksdale District—Rev. J. E. Brown, P. E.

Clarksdale Station—P. H. Polk.
Oliver Circuit—W. H. Whitfield.
Lyon Circuit—D. A. Curtis.
Tutwiler Circuit—E. S. H. Onsley.
Beaver Circuit—J. A. Gardner.
Drew Station—Wm. H. B. Brown.
Cleveland Mission—G. W. Carroll.
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Hunley Mission—H. C. Davis.
Lambert Circuit—D. W. Williams.
Matson Mission—W. H. Nicholas.
Fitzhugh Mission—J. A. Jurealt.
Rounderway Mission — J. H. White.
Williams Circuit—S. D. Hays.
Thomas Siple Mission—J. Henderson.
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Morgan Chapel—N. Dennis.

Jonestown District—F. R. C. Durden, P. E.

Jamestown Station—J. C. Battle.
Coahoma Station—J. E. Parmore.
Tumica—C. M. McNnight.
Lula—J. T. Reese.
Rich—M. Ball.
Flower Lake—R. T. Spears.
Belen—L. H. Hancock.
Clayton—T. H. Painter.
Kyles—T. H. Potts.
Marks—T. H. Farrar.
Gerald—K. D. Jenning.
Pentom—W. M. Anderson.
Clear Lake—N. T. Brown.
Sunrise—P. A. Carrethers.
Muddy Bayou—A. J. Mitchem.
Robinsonville—A. D. Settle.
Barretts—J. A. Williams.
Lake Commnrant—C. H. Huff.
Darling—J. A. Jackson.
West Darling—R. C. Perry.
Jeffries—J. H. Turner.
Moon—G. F. Harriss.
President W. H. F. S.—Mrs. Isabella Llewyllen.
President A. C. E. L.—R. J. Bright.
District Missionary—Rev. S. T. Love.

SEVENTH DISTRICT

APPOINTMENTS OF PALMETTO ANNUAL CONFERENCE.

Georgetown District.
L. R. Nichols, P. E.

Wacamman—L. F. Alston.
Santie—J. S. Barr.
Williamsburg—M. A. Hollins.
Blackmingo—M. N. Thompson
Bethel Station—
Sumpit—M. R. Thomas.
Pee Dee—F. E. Rivers.
St. Stephen's Station—F. Woodbury.
Winyah—J. B. Alston.
Dickerson Station—J. M. Turner.
Black River—J. D. Rutledge.
Harpers—J. J. Jenkins.
Andrews—D. F. Frederick.
Georgetown Circuit—W. C. Henderland.
Georgetown Mission—John Brown.
Amandale Mission—Paul Wilson.
East End Mission—A. Page.

Mount Pleasant District.
B. H. Williams, P. E.

Morris Brown—S. Simmons.
Ebenezer—T. J. Miles.
Zion and Nebo—W. F. McBrown.
McClellanville—S. K. Howard.
St. James, Santee—J. D. Snipe.
Trinity and Goodwill—M. G. Caldwell.
Buck Hall—A. L. Harper.
St. Thomas—William King.
Robinson—J. W. Weston.
Sunnyside—C. S. J. Mollette.
Hickory Hill—R. H. Bostick.
Francis Brown—J. S. Cooke.
Mount Pleasant—J. S. Morant.
Howard Mission—William Taylor.

Kingston District.
A. E. Peets, P. E.

Bonneaus—J. F. Selby.
Monck Corner—S. M. Hughes.
Calomus—E. J. Brown.
St. Peters—C. W. McQueen.
Kingstree—S. P. Bruington.
Lake City—A. F. B. Horry.
Hickory and Conyers—P. M. Knox.
Gourdens—S. J. Dobbins.
Indiantown—O. L. Levallie.
Johnsonville—M. B. Hudson.
Great Present—J. J. Brown.
Goose Creek—P. G. Levallie
St. Luke—B. A. Bianchi.
Gapeway—M. J. James.

CHURCH DIRECTORY.

Bethel A. M. E. Church, 24th and Flora.
St. Stephen's Baptist Church, 604 Charlotte St.
Centennial M. E. Church, 19th and Woodland.
Second Baptist Church, 10th and Charlotte.
Allen Chapel A. M. E. Church, 10th and Charlotte.
Kansas Ave. Baptist Church, 46th and Kansas.
Ebenezer A. M. E. Church, 17th and Tracy.
St. Augustine's P. E. Church, 11th and Troost.
Vine St. Baptist Church, 1825 Vine St.
Ward Chapel A. M. E. Church, 11th and Woodland.
Blue Valley Baptist church, 1120 Crystal avenue.
St. John's A. M. E. Church, 1743 Belleview.
Seventh Day Adventist, 23rd and Woodland.
St. Monica's Catholic, 17th and Lydia.
Morning Star Baptist Church, 2311 Vine.
Highland Avenue Baptist Church, 1111 Highland.
Centropolis A. M. E. Church, Centropolis, Mo.
St. James A. M. E. Z. Church, 1823 Woodland Ave.
Third Baptist Church, Roundtop.
People's Mission, 30th and Genesee.
St. Paul's Baptist Church, 19th and Highland.
Friendship Baptist Church, 17th and Tracy Avenue.
Pilgrim Baptist Church, 614 Charlotte St.
Pleasant Green Baptist Church, Independence Avenue and Tracy.
Calvary Baptist Church, 19th and Askew.
Bigelow A. M. E. Mission, 5th and Lydia.
Progressive Baptist Church, 29th and Summit.
C. M. E. Church, 1817 Flora Ave.
St. James Baptist Church, 4059 Mill St.
St. Luke's A. M. E. Church, 43rd and Prospect Place.
A. M. E. Mission, 565 Grand Ave.
CLARK CHAPEL M. E. CHURCH, 1664 Madison Ave.

KANSAS CITY, KAN. CHURCHES.

First A. M. E. Church, 8th and Neb.
Pleasant Green Baptist Church, 1st and Splitlog.
Eighth St. Baptist Church, 8th and Oakland.
Metropolitan Baptist Church, 9th and Washington.
Bethel A. M. E. Church, Water and Steward Streets.
St. Paul A. M. E. Church, 21st and Ruby.
First Baptist Church, 5th and Neb.
King Solomon Baptist Church, 3rd and State.
Quindaro A. M. E. Church, Quindaro, Pleasant Valley Baptist Church, Rosedale, Kan.
M. E. Church, 9th and Oakland.
A. M. E. Church, 4th and Oakland.
Salter Mission, A. M. E. Church, South Park, Kan.
Protestant Episcopal, 3rd and Stewart.
Second Baptist Church, 24th and Ruby.
Wesley Chapel M. E., 106 Shawnee.
St. Paul A. M. E. Zion Church, 4000 Adams.
Bethel A. M. E. Church, Roselale, Kan.
Mt. Zion Baptist Church, 4th and Virginia.
Ebenezer A. M. E. Church, Sanford and Tremont.
Mt. Zion Primitive Baptist Church, Westport avenue and Tangent street, Rosedale.

Church - 1916

WALTER F. CRAIG
483 Hancock St., Brooklyn
July24 3my 26 Bedford

New York Age,

RELIGIOUS NOTICES. 1-6-16

ABYSSINIAN BAPTIST CHURCH, 242-46 West 40th St., between 7th and 8th Aves.
Sunday Services—11 a. m. and 7.30 p. m.
Holy Communion every first Sunday at 11 a. m. and 7.30 p. m. Sunday School 1.30 p. m. Sunday Morning Band prayer meeting, 6 a. m.
Tuesday, 8 p. m.—Missionary Society, prayer and praise service. Thursday, 8 p. m.—B. Y. P. U. musical and literary program. Friday, 4 p. m.—Highway and Hedges Society. 8 p. m., general prayer meeting.
Rev. A. Clayton Powell, D. D., pastor; residence, 240 W. 40th street, phone, Bryant, 7455.

MOTHER A. M. E. ZION CHURCH, 151-153 W. 136th St. Rev. J. W. Brown, pastor, 110 West 139th street.
Sunday Services—11 a. m. and 7.45 p. m.
Holy Communion every second Sunday at 3 p. m.
Sunday Morning Class—12.30 p. m. Sunday School at 2 p .m. Varick Christian Endeavor, 6.30.
Weekly Meetings Class Meetings every Tuesday and Wednesday evenings.
Prayer Meeting—Friday evening.
SEATS FREE. PUBLIC INVITED.

MT. OLIVET BAPTIST CHURCH. 159-161 West 53d street, between 6th and 7th avenues.
Rev. Wm. P. Hayes, D. D., pastor.
Preaching Services every Sunday at 11 a. m. and 7.30 p. m.
Sunday School at 2.30 p. m. Sundays.
B. Y. P. U. meets every Sunday at 5.30 p. m.
B. Y. P. U. Literary meets every Wednesday at 8 p. m.
The Weekly Prayer Meeting on Friday evening at 8 p. m.
Church Aid Society, second Monday evening in every month.
Young Men's Social Club, every month on the third Monday evening.
Visitors are made welcome. jun3-1y

ST. DAVID'S CHURCH, 384 East 160th Street, New York, Rev. Edward George Clifton, D. D., Rector, 312 East 157th St.
Sunday Services. All Seats Free—11 a. m. Morning Prayer, Litany and Sermon.
Sunday School 2.30 p. m., 8 p. m., evening service. A cordial welcome to all.

ST. CYPRIAN'S CHAPEL PROTESTANT EPISCOPAL, 177 W. 63d Street.
REV. JNO. W. JOHNSON, Priest in charge.
Sunday Services—11 a. m. and 8 p. m.
Sunday School 3.30 p. m.
A CORDIAL WELCOME TO ALL.

ST. MARK'S METHODIST EPISCOPAL CHURCH, 53d street, near Eighth avenue, New York City.
Pastor, William H. Brooks, D. D. Residence 316 West 53d street.
Preaching—11 a. m. and 7.45 p. m.
Prayer Meetings—Friday evening at 8.30 and Sunday morning at 6 o'clock.
Sunday School at 2 p. m.
Lyceum—Sunday at 4 p. m., Thursday evening at 8 o'clock.
Epworth League—Sunday at 6.30 p. m.
Junior League—Friday at 4 p. m.
Classes Tuesday and Wednesday evenings at 8.30 and Sunday at 1 p. m.
Holy Communion—Second Sunday evening in each month.
Welcome to all. apr21-1y

SALEM METHODIST EPISCOPAL CHURCH, 102-4 West 133rd street, the Rev. Frederick Asbury Cullen, pastor.
Preaching at 11 a. m. and 7.45 p. m., Sundays.
Sunday School, 2.30 p. m., L. S. Perry, superintendent, Men's Bible class, 2.30-4 p. m., D. N. Thompson, instructor.
Lyceum, 4 p. m., Sundays, 8.30 p. m., Thursdays, George W. Allen, president.
Epworth League, 6 p. m., Sundays, L. S. Perry, president.
Classes, Monday, Tuesday and Wednesday nights, and at 1 p. m., Sundays.
Prayer meeting, Friday night.
Brotherhood, every Tuesday night, James Goins, president.
Holy Communion, first Sunday in each month. All are welcome.
feb4-15-1yr

ST. JAMES PRESBYTERIAN CHURCH—59-61 West 137th street, New York City, Frank M. Hyder, D.D., minister.
Sunday services at 11 a. m. and 8 p. m., C. E. at 7 p. m., Sunday School at 1 p. m. Wednesday at 8 p. m., prayer service.
The Lord's Supper is celebrated at 8 p m. on the first Sunday of each month.
Girls' Welfare Club, Friday, at 4 p. m.
Boys' Brigade, Tuesday at 8 p. m.
Junior Girls' Guild, Friday at 3.30 p. m.
The Brotherhood meets each Sunday at 4 p. m.
Visitors and strangers are invited to worship with us.

NORTH MISSOURI CONFERENCE APPOINTMENTS MADE AT ST. JOSEPH, OCT. 3.

Hannibal District—R. L. Beal, presiding elder; Hannibal, C. W. Newton; Palmyra, A. L. Fox; Louisiana, E. Thomas; Kirksville, W. R. Richardson; Paris, A. J. Jackson; Clarksville, E. Pittman; Shelbina, G. A. Alexander; Frankford, B. C. Anderson; Canton, C. V. Page; Edina, C. M. Reed; Ellsberry, to be supplied; Memphis, to be supplied; Rensaler, C. M. Tony.

Columbia District—P. C. Crews, presiding elder; Columbia, G. M. Tillman; Roanoke, F. Price; Mexico, G. W. Leach; Stephens, J. Meadows; Wentzville, E. T. Taylor; Keytesville, William Wilkins; Glasgow, S. L. Brooks; Salisbury, J. H. Ward; Centralia, P. A. Crockett; Brunswick, G. W. Berry; Tibbetts, William F. Hamilton; Hillsdale, J. H. Smith; St. Charles, William Alexander; Marthasville, to be supplied; Huntsville, E. D. Abbott; Moberly, J. K. Ponder.

St. Joseph District—M. S. Bryant, presiding elder; St. Joseph, N. C. Buren; Platt City, R. Long; Carrollton, J. R. Carter; Lathrop, J. R. Carter; Hardin, S. E. Boone; Richmond, B. R. Monroe; Liberty, C. S. Bowman; Chillicothe, S. D. Lovell; Oak Ridge, to be supplied; Macon, G. W. Cross; Maryville, J. D. Wells; Utica, R. H. Longdon; Gallatin, L. H. Harris; Marceline, to be supplied; Norborne, J. Siler; Savannah, W. M. Jackson; Trenton, L. P. Bryant; Lexington Junction, Spencer Robinson; D. M. Mason and F. P. Greenlee transferred to the Southwest Missouri Conference.

A. M. E. CONFERENCE WILL MEET TODAY AT THOMASTON, GA.

Constitution 11-3-15

Thomaston, Ga., November 2.—(Special.)—The annual Atlanta conference of the African Methodist Episcopal church, will convene here Wednesday morning, Rev. R. A. Hall, pastor. Two hundred and fifty pastors, delegates and evangelists make up the conference roll.

Bishop J. S. Flipper will preside. This is supposed to be the leading and most prominent of the seven annual conferences of the denomination in this state. Presiding Elders J. A. Hadley, Atlanta district; C. M. Tanner, South Atlanta district; H. D. Cannady, Monticello district; F. L. Fleming, Newnan district, and D. H. Porter, of the Griffin district, are among the strongest negro pastors in the south. Rev. Richard D. Stinson, head of the Atlanta Normal and Industrial Institute for Colored Youth, is a member of this conference, and the public will be interested to know whether or not he will be elected one of the delegates to the general conference which convenes in Philadelphia, May, 1916.

The bishop will make an address at this conference. It is known that he is greatly concerned about Big Bethel church, Atlanta, and its debt, and it is also known that he called a meeting of the pastor, Dr. F. R. Simms, and the officers. Many leading negroes from over the west, the north and east will be in attendance at the conference. President W. A. Fountain, of Morris Brown college, Dr. L. H. Smith, the treasurer of the denominational schools, and Dean P. W. Greathart will speak Friday night on "Education." Dr. R. H. Singleton, W. D. Johnson, John Harmon, P. G. Simmons, Editors J. Frank McDonald and G. W. Allen are to speak to the body.

North Georgia Appointments.

Following are the North Georgia conference appointments:

Rome District—U. P. Tolbert, presiding elder. Rome station, J. L. Butler; Rockmart station, B. V. Thornton; Cedartown station, A. C. Clark; Dallas circuit, R. S Smith; Bellview circuit, W. L. Pitts; Tallapoosa circuit, R. A. Whitefield; Austel circuit, G. D. Garden; Douglasville circuit I. G. Davis; Carrollton station, L. C. Griffin, Hogansville circuit, G. B. Lancaster LaGrange circuit, R. W. Wilson; Cooksville circuit, J. L. Hawkins; Fairfield circuit, J. R. Burley; Bainden, M. R. Knight; Mount Alger, J. W. Wilburn; East Rome, D. E. Thornton; Whiteburg, M. D. Neal; Drummondhill, W. W. Bridges; Macey and Winstan, A. N. Deunaugn; Bremen and Buchanan, A. M. Lyons; Brusswell, N. Jackson; Ropesville, M. C. Gibson; district evangelist, Posey M. Tolbert; superintendent A. C. E. league, Rome district, I. A. Young.

Athens District—J. H. Myers, presiding elder. Pierce chapel, Athens, C. M. Manning; Jefferson, J. E. Roberts; Bethel, Athens, E. S. Mackle; St. John, J. S. Robinson; St. Luke, W. B. Lawrence; Nimno, S. F. Harris; Winder, J. W. Means; Salem, Floyd Griffin; Elberton, C. F. Threatt; Danville, A. L. Henderson; Mayesville, J. S. Owens; Haschiton, A. D. White; Watkinsville, C. H. James; Johnstown, J. R. Phillips; Toccoa, W. P. Bradley; Coner and Hartswell, Jasper Hemphill; Arcade, P. W. Caster; conference evangelist, G. W. Gholston, T. W. Ford; district evangelist, W. A. Gilham; Gainesville, J. D. Jackson.

Dalton District—S. F. James, presiding elder. Dalton station, J. T. Wilkerson; Ringgold, S. M. Hammond; Calhoun, J. W. Pryor; Six Miles, D. F. Barton; Cave Springs, J. H. Roberson; Pittsburg, L. Hamelton; Chatworth, W. F. McDowell; West Rome, A. J. Jefferson; Gordon county, to be supplied; Pine Log, G. Russell; Summerville, to be supplied; South Rome, H. F. Chun; district evangelist, T. G. Shropshire.

Washington District—W. B. Lawrence, presiding elder. Washington First church, to be supplied; Greensboro, M. M. Ponton; East Washington, Dewitt Ealy; Lexington, A. J. Glanton; Tighall, T. B. Bell; St. James, C. C. Ealy; New Bethel, S. F. Wilkinson; White Plains, J. A. Watts; Mount Olive B. A. Whitefield; Maxey, J. W. Wade; Springfield, E. D. Smith; Thornton Grove and Pope, J. H. Hall; Shorter, J. T. Speer; Helena, Charles Zellous; Penfield and St. James, C. F. Ransom; Evans' Grove, H. E. Evans; Barnett, E. C. Criddell; district evangelist, J. S. Gaines.

Marietta District—J. R. Fleming, presiding elder. Marietta, C. L. Williams; Cartersville, W. O. Slade; Etowah, R. W. Gobson; Kingston, W. J. Jones; Acworth, J. G. Brown; Ringrove, J. E. McCaine; Mount Zion, Charles Zellous; New Hope, William Hill; Bolton and Vining, G. W. Washington; Canton, W. H. Carnes; Fairfield, D. M. Gilter; Marietta circuit, Joseph Moses; Smyrna, S. Norwood; Mt. Pleasant, J. T. Adams; Emerson, to be supplied; conference evangelist, M. Taylor.

Transfers—M. A. Fountian and W. P. Bradley to Macon conference, D. H. Butler to south Georgia.

BANK STREET BAPTIST CHURCH

1916 promises to be a great year in the history of the Bank Street church. Dr. Morris' comprehensive plans for a great religious plant to do the work of the Master are slowly but surely coming to be understood and appreciated by both the church and the community. Special attention will be given to the young people of the church. Sunday, January 2, Dr. Morris preaches on "The Ascended Lord and the Work He Has Given His Church."

Friday night, January 7, will be "Young People's Night," at which time the Sunday school will present the beautiful pageant "The Star of Bethlehem. Admission will be free.

Monday Dr. Morris delivers the Emancipation address to the citizens of Halifax county, N. C. The State Senator and a large number of prominent white citizens are arranging to be present at the largest celebration held in years.

The Journal and Guide 1-8-16

ST. JOHN'S NOTES

Christmas services at St. John's were unusually helpful, impressive and largely attended. Dr. Hunter preached Christmas sermons both Saturday and Sunday and the congregations were deeply stirred by the fresh presentation of the sweet story of the birth of the Christ child. The Sunday school and Allen C. E. League services were also beyond the ordinary in character and attendance.

On Sunday night Mesdames A. E. Bowden and Jennie M. Hunter gave most interesting and instructive reports of the quadrennial session of the Mite Missionary Society, which met in Detroit in October last.

Next Sunday being the first in the month a well as the year, a large attendance is expected all day. The renewal of covenant which should, and often does mark the passing of the old, and the entrance into the new year, will doubtless bring many out to participate in the Sacrament of the Lord's Supper, to be observed at the morning hour. At night Dr. Hunter will preach, sounding the keynote for the year's work, particularly as it applies to the few remaining months of his administration. Every department and auxiliary of the church is expected to start upon the duties of the new year with renewed vigor.

NEGRO APPOINTMENTS MADE FOR COMING YEAR

Annual Conference A. M. E. Church Closes Its Sessions on Sunday Night.

adverse 11-29-15

With the reading of the appointments for the ensuing year, the annual conference of the A. M. E. church ended its sessions last night. The next conference will be held at Atmore.

The appointments for the coming year were announced as follows:

Montgomery District—L. V. Starkey, presiding elder; St. John, H. N. Newsome; St. Paul, W. R. Ragland; Orion Circuit, H. R. Matthews; Troy Circuit, J. H. Dillard; Fitzpatrick, H. T. Starkey; Mt. Meigs, H. L. Nicks; Matthews Circuit, M. Anthony; St. John and Ebenezer, H. R. Webb; St. Paul and Friendship; St. Peter, G. S. Lee; St. Stephens, S. McReynolds; St. Mark, L. W. Folsom; Magnolia, C. W. Cowart; St. James, W. M. McDaniel; Kings' Mission, H. W. Williams.

Andalusia District—A. D. Mitchell, presiding elder; Bethel Andalusia, H. T. Coleman; Richmond Circuit, L. L. Knight; Brantley Circuit, F. Strum; Inverness, T. Foster; Mt. Moriah, H. R. Fleming; Canaan, J. S. King; Whitehall, E. J. Kindred; St. Luke, Burges and Tyler, A. G. Dickerson; Gaines and Zion, A. W. Turner; St. Paul and Bethel, P. B. Lewis; Riverfall and Chaneville, L. Howard; Gantler and Heath, J. O. Williams; Luverne and Dozier, S. B. Bass.

C. H. Bland transferred to the East Alabama conference.

Camden District—G. W. West, presiding elder; Camden Circuit, E. H. Rhone; Blacks Bluff, J. T. Borden; Pine Level, M. W. Davis; Rosebud to be supplied; Mt. Zion, M. B. Bryant; Forehand, S. R. Riley; Allenton, J. P. Handy; Ward Chapel, Miss., R. D. McPherson; Nadawah and New Liberty, T. A. Martin; Mt. Moriah, Miss., William Barner; Bayles, Miss., William Finkler.

J. S. Thompkins transferred to the South Alabama conference; W. L. Dickerson to the Central conference.

Atmore District—G. W. Harris, presiding elder; Atmore, H. M. Lofteon; Brewton Circuit, H. A. Hilliard; Bay Minette, P. G. Shelborne; Mt. Pleasant Circuit, A. J. Polk; Tate Chapel, Circuit, A. L. Knight; Falco and Bradler, C. W. Scott; Georgianna and Evergreen, T. Oliver; Greenville and Honoraville, H. O. Hight; Huckfort and Callie Miss., T. K. Stabler.

Gatewood and Smith Miss., J. H. Leggett.

Pine Grove Miss., S. Scott.

Wallace and Deerange Miss., N. J. Johnson.

J. B. Bolden transferred to the South Alabama conference.

Southwest Missouri Annual Conference.

LIST OF APPOINTMENTS.

Presiding elder, Rev. Wm. H. Peck, D. D.; Allen chapel, Wm. H. Thomas; Ebenezer, W. C. Williams; St. John, T. A. Wilson; St. Luke, L. W. McCor-

mick; Bethel, F. D. Wells; Ward chapel, E. E. Treadville; Sedalia, J. H. Randall; Boonville, J. H. Allen; Higginsville, H. Green; Springfield, R. J. Robinson; Independence, H. Green; Wellington, R. Rozelle; Odessa, John Gooden; Joplin, W. B. Nichols; Waverly, A. J. Bell; Pleasant Hill, O. H. Burbridge; Marshall, Geo. F. Martin; Pleasant Green, C. H. Cummings; Centerview, J. E. Christopher; Lexington, W. B. Brooks; Centropolis, H. Samplington; Cow Creek, J. H. Morrison; Butler, J. E. S. Reed; Biglow Mission, Lillian Bigelow; Willis chapel, W. J. Rodgers; Malta Bend, Artis Phillips; Nevada, George Allen; Speed, R. Jackson; Neosho, to be supplied; Sedalia mission, Fred Hughes.

Transfers—Great Falls, Mont., H. Rosmon; San Diego, Cal., T. A. Harvey; Nebraska City, Neb., A. J. Jackson; Eudora, Kas., L. L. Anderson; Bonner Surings, H. Shepherd; South Omaha, J. H. Nichols; Fort Scott, Kas. ,H. H. Jones; Manhattan, Kas., C. C. Carter; Cameron, Mo., to be supplied; Ellsbury, T. C. Nash; Paris, G. T. Hamilton; Independence, Kas., John Williams; Winfield, Kas., J. H. Daniels; Wellington, Kas., K. P. Bond; Hutchinson, Kas., G. E. Pettigrew.

Conference Evangelists — Solomon Jackson, John Wright, J. M. Brownlee, Susie Duncan, D. Pearl, S. P. Harris, Virginia Walls, J. Wesley, Eliza Finney, Minnie Ruby, J. G. Meadows.

TH_ A. M. _. ZION CONFERENCE APPOINTMENTS.

The sixth session of the Indiana Annual Conference of the A. M. E. Zion church, held in Smith Chapel, A. M. E. church, DuQuoin, Ill., closed Monday night, June 7, 1915. A most profitable session with Bishop G. L. Blaeswell, S. T. D., 420 S. Eleventh street, Philadelphia, Pa., presiding.

The following are the appointments for the ensuing conference year:

Indianapolis District—
Presiding Elder—O. H. Banks.
Jones Tabernacle—W. I. Rowan.
St. Mark Temple—J. C. Dunbar.
Caldwell Chapel—W. H. Taylor.
Penick Chapel—F. S. Snowden.
Campbell Chapel—F. M. Ovelton.
Glencoe Mission—M. G. Boneparte.
Howard St. Mission—S. W. Beal.
Terre Haute (North)—J. J. Kennedy.
Terre Haute (South)—To be supplied.
W. H. and F. M. Society—
District President—Name given later.
District Secretary of the Young Women—Mrs. G. C. Johnson.
District Supt. of the Buds—Mrs. M. E. Rowan.

Cairo District—
Presiding Elder—J. S. Jackson.
Hood Temple—C. Chapman.
Oakdale—R. L. Pursley.
Centralia—A. J. Schorxby.
DuQuoin—J. Fulford Williams.
Mt. Vernon—K. P. Thompson.
Cairo—Wm. B. Carr.
Walnut Hill—J. S. Jackson.
Future City—To be supplied.
W. H. & F. M. Society—
District President—Mrs. J. S. Jackson.
District Secretary of the Young Women—Mrs. Sarah Love.
District Supt. of the Buds—Mrs. M. S. Schorxby.
Conference Evangelists—Rev. M. E. Wilson, Rev. Jerry Williams.

Transfers—Revs. S. Samuels, J. B. G. Taylor, P. R. Washington to the Michigan Conference; Rev. P. W. Powell to the Missouri; Revs. S. Chapman, F. S. Snowden, W. H. Taylor and F. M. Ovelton to the Indiana.

The seventh session of the Indiana annual conference will be held in Rix Chapel Zion church, Centralia, Ill., June, 1916.

CHURCH BULLETIN

CHURCH OF ST. BENEDICT THE MOOR (Roman Catholic), 342-344 West 53rd street.—Rev. Thomas M. O'Keefe, pastor; Rev. Timothy Shanley, Assistant. Sunday services—Low mass at 8 a. m.; high mass at 11 a. m. Veepers at 8 p. m. Sunday School at 2 p. m. Class of instruction every Monday night at 8 p. m.

PROGRESSIVE SPIRITUALIST CHURCH, 325 West 59th Street.—Services Sundays, Wednesdays, Fridays, 8 p. m. E. J. Thomas, Philada; M. H. Fulton, Pastor.

EMMANUEL A. M. E. CHURCH,
(formerly Bethel Chapel),
236 WEST 62nd STREET.
Rev. A. A. Amos, Pastor.

Services Sunday, 11 a. m.; Sunday School, 3 p. m.; Christian Endeavor Lyceum, 5:30. Evening services, 7:45. Class, Wednesday evening, 8 p. m. Prayer meeting, Friday evening, 8 p. m.

ALL WELCOME.

ST. JAMES' PRES. CHURCH, 59-61 West 137th street, between Lenox and Fifth avenues.—Rev. Frank M. Hyder, D.D., minister. Preaching at 11 a. m. and 8 p. m. Prayer meeting Wednesday evenings at 8:15. Sunday School at 1 p. m. Y. P. S. C. E., 7 p. m. Sundays. Holy Communion first Sunday in each month at 8 p. m. A cordial welcome to all.

BETHEL AFRICAN METHODIST EPISCOPAL CHURCH, Nos. 52-60 West 132nd street.—Rev. B. W. Arnett, M.A., D.D., pastor; residence next to church. Classes Sunday noon, Monday and Tuesday evenings. Prayer meeting Sunday morning 6 o'clock and Friday evening. Preaching Sunday 11 a. m. and 8 p. m. A cordial welcome to all.

THE ST. MATTHEW'S SPIRITUALIST CHURCH, 253 West 131st street.—Services are held Sunday evenings at 8 p. m. Thursday evenings at 8:30 p. m. Messages by message bearers. All are welcome. Mrs. H. Johnson, president; Mrs. Thomas, lecturer.

ST. JUDE'S CHAPEL, PROTESTANT EPISCOPAL, 19 West 99th street. — Rev. Edwarda Howard, Vicar; residence, 27 West 99th street. Sunday service, 8 and 11 a. m.; Sunday School, 3 p. m.; 8 p. m., service held in the Chapel of St. Saviour of the Cathedral of St. John the Divine, 111th street and Amsterdam avenue.

ST. JAMES PRES. CHURCH, 59-61 West 137th street, between Lenox and Fifth avenues.—Frank M. Hyder, D.D., minister. Sunday services at 11 a. m. and 8 p. m. C. E. at 7 p. m. Sunday School 1 p. m. Wednesday at 8 p. m., prayer service. The Lord's Supper is celebrated at 8 p. m. on the 1st Sunday of each month. Girls' Welfare Club Friday at 4 p. m. Boys' Brigade Tuesday at 8 p. m. Junior Girls' Guild Tuesday at 3:30 p. m. The Brotherhood meets each Sunday at 4 p. m. Visitors and strangers are invited to worship with us.

UNIVERSAL SPIRITUALIST CHURCH, 165 West 131st street, Room 4.—You are invited to attend our services every Sunday and Tuesday evenings at 8 o'clock. Miss Bernice Rankin and Mrs. S. Miles, message bearers. New York's best mediums will be in attendance. J. R. White, Pastor.

A. M. E. Appointments Read Out Sunday Night at The Closing Session of the Central Tennessee Conference In St. Peter's Church.

Clarksville, Tenn., Nov. 1st, -15.

Bishop J. H. Jones read out the following assignments of preachers:-

Clarksville District—J. S. Kelly, presiding Elder; St. Peters, N. W. Williams; Guthrie, F. P. Kelly; Ebenezer W. E. Harding; Oakwood, C. Vance; Cumberland City, J. H. Martin; Dover, B. Dobbins; Ashalnd City, A. C. Smith; Erin, I. G. Wilson; Legate, G. W. Meyers; Mt. Hermon, J. P. Miller; Cheap Hill, J. F. Dean; Sulphur Springs, P. L. Rove; Weaver, Miss. to be supplied; Pisgah, Miss., to be supplied; F. W. Gardner transferred to the Tennessee and appointed presiding elder of the North Nashville district.

Paris District—R. H. Vann, Presiding Elder. Quinn Chapel, A. J. Russell; Saltillo, J. H. Heard; Clifton, E. H. Edmonson; Bath Springs, Robt. L. Hicks; Johnsonville, G. H. Ward; Huntingdon and Hollow Rock, B. A. Lashly; Greenfield, Z. E. Walker; Martin and Dresden F. E. Young Fulton, Walter A. Lewis; Hurricane, to be supplied; Whitelock, W. M. Hyde Crossland, T. W. Hampton;.

Dickson District—H. E. Rye, Presiding Elder. Dickson, W. M. Nevels; Waverly, O. W. Washington; Centreville, W. C. Hunt; Charlotte, A. L. Mayfield; Linden, M. C. Griffin; W. Centreville, M. A. Halliburton; Nunnelly, A. D. Gray; Pegram, L. J. Valentine; McEwen, F. E. Burrus; Prims, J. W. Thompson; Hohenwald, Miss. S. W. Walker; Beech Grove, H. E. Bryant;. W. L. Ledford transferred to the Tennessee Annual Cnoference and stationed at Godwin near Columbia.

Delegates to General Conference—J. S. Kelly, F. W. Gardner, A. C. Smith. Alternates—W. C. Hunt, R. H. Vann, O. W. Washington.

MISSOURI CONFERENCE APPOINTMENTS.

Rev. P. Thurman, presiding elder St. Louis District; St. Paul, W. S. Brooks; St. James, Wm. H. Peck; St. Peters, to be supplied; Wellston, E. L. Clark; Grant Mission, W. H. Burnett Pacific, E. S. M. Densmore; Washington, J. A. Chandley, Chamois, J. F. Greenlee; Herculaneum, J. W. Graham; Jefferson City, J. C. Bell; Grace Mission, J. Christopher; Osage City R. T. Riley; St. Lukes, A. B. Green.

Rev. J. D. Barksdale, Presiding Elder Cape Girardeau District—Belmont R. Clinton; Carruthersville, J. W. Carter; Charleston, J. R. Hopkins; Popular Bluffs, R. L. Phillips; Commerce S. L. Bean; Cape Girardeau, M. S. Smith; Jackson, S. S. Pitcher; Allensville, H. L. Higginbotham; Fredericktown, Tony Perry; Farmington, W. H. Spurlock; Bonne Terre, A. J. Sanders; Festus, E. E. Treadville; De Soto, E. O. May; Quinn Chapel, T. L. Watson; Wayman, to be supplied.

Evangelists.

B. W. Steward, Mariah Gaines, J. M. Townsend, P. W. Chester, D. W. Oaks, J. W. Edwards, Lucy Harvey.

Transfers.

Rev. Nelson Pryor to California Conference, Rev. J. F. Sage, South Missouri Conference; Ward Chapel, A. A. Gilbert, Southwest Missouri Conference, presiding elder Kansas City District; W. B. Johnson, Puget Sound Conference; S. B. Anderson, North Missouri Conference; R. C. Henderson, Kansas Conference, Lawrence, Kans.

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TWELFTH DISTRICT

(Continued from Page One.)

Muskogee District—Rev. T. W. Kidd, D.D., P. E.
Muskogee Station—Rev. J. W. Curry.
Boley Station—Rev. P. A. Heart.
Eufaula Station—Rev. W. R. Beamer.
Okmulgee Station—Rev. J. N. B. Wall.
Clearview Circuit—Rev. H. L. Long.
Wybark Circuit—Rev. Wm. Seals.
Rentiesville Circuit—Rev. G. Holden.
Holdenville Circuit—Rev. R. A. Deavers.
N. Boley Circuit—Rev. J. D. Brown.
Grayson Circuit—Rev. J. A. Boyd.
Taft Circuit—Rev. C. H. L. Moore, M.D.
Norfolk Circuit—Rev. J. K. P. Burrows.
Okmulgee Mission—Rev. John James.
Boynton Station—Rev. J. E. W. Williams, M.D.
Tulsa District—Rev. L. E. Nelson, P. E.
Tulsa Station—To be supplied.
Pawhuska—Rev. C. N. Austin.
Dewey Circuit—Rev. R. J. Manuel.
Mohawk Circuit—Rev. A. L. Snaden.
Coweta Circuit—Rev. B. J. Nelson.
Red Bird Circuit—Rev. S. L. McCain.
North Muskogee—Rev. G. H. Burton.
Pecan Creek—Rev. Peter Coleman.
Haskell Circuit—Rev. A. C. Spahn.
Rentie Circuit—Rev. R. H. Curtis.
Salt Creek Circuit—Rev. J. N. Gransberry.
Briston Circuit—Rev. Jas. Coleman.
Sapulpa Circuit—Rev. H. C. Rowell.
Sisson Mission—Rev. G. A. R. Dykes.
Drumwright—To be supplied.
San Springs—Rev. H. R. Williams.
Ft. Gibson District—Rev. A. E. Hubbard, P. E.
Rev. A. H. Hawkins—District Evangelist.
Ft. Gibson Station—Rev. D. H. J. Parks.
Nowater Station—Rev. A. G. Washington.
Claremore Station—Rev. W. H. Buchanan.
Wagoner Station—Rev. D. W. Parker.
Red Land Circuit—Rev. D. G. Harden.
Chelsea Circuit—Rev. Wm. Walker.
Big Creek Circuit—Rev. George Johnson.
Bethel Hill—Rev. Noah Moore.
Tahlequah—Rev. D. W. Tatum.
Webber's Fall—Rev. A. J. Dial.
Viniti—Rev. R. L. Green.
Blue Jacket—Rev. E. A. Steward.
Murphy—To be supplied.

Transfers.

Rev. C. H. Holmes from Northeast Oklahoma Conference to the Central Oklahoma Conference.

Rev. R. M. Perrin from Northeast Oklahoma Conference to the Arkansas Conference.

Rev. T. H. Wiseman from Northeast Oklahoma Conference to the Arkansas Conference.

Rev. Jas. A. Johnson from Northeast Oklahoma Conference to the Oklahoma Conference.

Rev. A. E. Hubbard was made Presiding Elder and given the Ft. Gibson District.

J. W. CURRY,
Secretary.

Church—1916

CHICAGO CONFERENCE

(Continued from Page One.)

the Fourth Episcopal District for the second term.

Dr. A. J. Carey was unanimously endorsed as a candidate to be elected Bishop at our next General Conference which meets in Philadelphia, May 3rd, 1916.

A resolution offered by Rev. R. E. Wilson commending Hon. W. Hale Thompson, Mayor of Chicago, for his stand regarding the Negro citizen, brought great applause.

Owing to the bulk of business to be adjusted at this Centennial Annual Conference, Bishop Lee found it necessary to hold his conference a day later than usual, reading the appointments Tuesday afternoon between 4 and 5 o'clock.

There were quite a number of changes in the smaller charges, but very few in the larger charges. Rev. James Higgins, having served five years at St. Mary's A. M. E. Church, Chicago, was appointed Presiding Elder of the Great St. Paul District. Rev. H. P. Jones, after serving five years at St. James, St. Paul, Minn., goes to Galesburg, Ill., to pastor that old historic and Methodistic Church.

After resolutions covering our very fine entertainment in the city of Milwaukee, Wis., the conference adjourned to meet at Institutional Church, Chicago, the first Wednesday in September, 1916.

THOS. B. STOVALL, SR.,
Reporter.
2205 Elliot Ave.,
Minneapolis, Minn.

APPOINTMENTS.

Chicago District.

Rev. W. D. Cook, Presiding Elder.

Quinn—Rev. J. C. Anderson.
Bethel—Rev. T. A. Smythe.
Institutional—Rev. A. J. Carey.
St. Mary—Rev. F. G. Snelson.
St. John—Rev. R. E. Wilson.
Wayman—Rev. T. Reeves.
Hyde Park—Rev. W. H. Griffin.
Grant Chapel—T. L. Scott.
Joliet—Rev. W. H. Saunders.
Harvey—Rev. T. C. Devlin.
Morgan Park—Rev. J. T. Merrit.
Blue Island—Rev. G. W. Richardson.
Trinity—Rev. C. R. Waters.
Garey—Rev. A. L. Johnson.
St. James, Chicago—Rev. B. Lewis.
Chicago Heights—Rev. A. F. Hunt.

St. Paul District.

Rev. J. H. Higgins, Presiding Elder.

St. James, St. Paul—Rev. J. P. Simms.
St. Peter, Minneapolis—Rev. T. B. Stovell.
St. James, Minneapolis—Rev. F. J. Peterson, D.D.
Milwaukee—Rev. J. S. Woods.
Elgin and Batavia—Rev. F. G. Hurd.
Duluth—Rev. G. I. Holt.
Madison—Rev. J. L. Phillips.
Beloit and Delevan—Rev. J. S. A. Mitchem.
Glencoe—Rev. W. B. Lowry.
Rockford—Rev. P. W. Lewis.
Waukegan—Rev. H. E. Johnson.
Racine—Rev. W. J. Festimun.
Superior—(Attached to Duluth.)
Bethel Mission, St. Paul—Rev. J. S. Strong (supply).

Des Moines District.

Rev. S. B. Moore, Presiding Elder.

Des Moines—Rev. S. L. Birt.
Buxton—Rev. J. H. Ferribee.
Ottumwa—Rev. W. A. Searcy.
Oskaloosa—Rev. J. D. Peterson.
Clarinda—Rev. D. W. Brown.
Albia—Rev. N. R. Morgan.
Council Bluffs—Rev. E. R. Edwards.
Osceola—Rev. G. W. Mays.
Sioux City—Rev. J. H. Garrison.
Boone Circuit—Rev. L. W. Routt.
East Des Moines—Rev. H. A. Perry.
Mt. Pleasant and Fairfield Circuit—Rev. B. F. Hubbard.
Washington—Rev. H. C. Boyd.
Muscathe and Iowa City—Rev. J. L. Wharton.
Cedar Rapids—Rev. R. H. Cato.
Waterloo—Rev. I. W. Bess.
Yankton—Rev. J. W. Dowden.
Newton and Colfax—Rev. O. L. Coleman.

Keokuk District.

Rev. I. N. Daniels, Presiding Elder.

St. Stephen, Chicago—Rev. B. J. Taylor.
Keokuk—Rev. D. E. Butler.
Galesburg—Rev. H. P. Jones.
Davenport—Rev. F. W. Lewis.
Monmouth—Rev. R. H. Hackley.
Moline—Rev. A. Boyd.
Burlington—Rev. J. H. Bell.
Aurora—Rev. L. H. Owens.
Clinton—Rev. W. W. Williams.
Rock Island—Rev. R. C. Campbell.
La Grange—Rev. E. G. Jackson.
Kewanee—Rev. T. W. Stansberry.
West Side Mission—Rev. T. C. Anderson.
Fort Madison—Rev. J. F. Augustus.

P. H. Lewis—Supernumerary.

Dr. Ira Landrith, a white Texan, is the first secretary to be appointed for the extension work lately undertaken by the Christian Endeavor Society. His work will be among the young colored people of the South.

The Crisis January 1916. No. 114

page